

focus

Problems of Joint pastorates

TORONTO (CCP) — Two groups, one in the Anglican Church, one in the United, are looking into concerns about liturgy and recognition of ministries in the 53 pastorates the two denominations share.

Eventually the two denominations hope to reach theological agreements on the issues affecting these congregations that combined before union talks broke off.

Some of the problems have been documented in a study done for both denominations by the Rev. Homer Dean of the United Church's Division of Ministry, Personnel and Education. He travelled from congregation to congregation talking to the clergy and to the members. Over 52 percent of the pastorates have separate Anglican-United congregations; 60 percent retain denominational liturgy for regular services; 88 percent have denominational liturgy for Holy Communion.

The Anglican task force will be studying recognition of United Church ministries. In 1972, the House of Bishops issued a statement officially enabling a diocesan bishop, in special circumstances, to appoint a clergy of another denomination to minister to Anglicans for a mutually agreed period of time.

The resolution permitted each diocesan bishop to decide whether such a ministry should include administering the sacraments to Anglicans. It did not mention mutual recognition of ministries.

Since, then, some Anglican bishops have recognized United Church ministers and others have not. So in some of the shared Anglican-United ministries, a United Church minister can preside at an Anglican communion, but other bishops send in an Anglican priest.

Mennonites stay with Project North

REGINA, SAS. (CCP) — Participation in Project North got major discussion time at the Mennonite Central Committee (Canada) annual meetings held at the Mennonite Brethren Church here January 20-21. The Presbyterian Church in Canada recently decided to drop out of Project North.

Although strong reservations were voiced by several groups, particularly the Evangelical Mennonite Conference, the Evangelical Mennonite Mission Conference and the Evangelical Mennonite Brethren, participation in the program, which is designed to assist native people in their struggle for land and a unique way of life, was finally strongly affirmed, according to Erwin Wiens, executive director of MCC (Ontario).

Wiens told the Reporter that the reservations came because of a fear that Project North was part of a political pressure group. It was explained by staff members that there are 36 volunteers in MCC's (Canada) native ministries program working in the areas of education, health and social services. Only one volunteer is assigned to Project North, an inter-church agency based in Toronto.



And who teaches the teachers?

by Morris N. Greidanus

Rev. Greidanus is vice-president of the CRC board of publications.

Changes in church education in the Christian Reformed Church have also changed the ranks of those who do the teaching. It's no longer the preacher for catechism and a few willing mothers for Sunday School; preachers and schoolteachers are joined by housewives, secretaries, mailmen, mechanics, and more. Many different members of the church are now busy in passing on the faith to the next generation. More of us teach now, more than were trained for it.

And who teaches the teachers? For teaching is more than telling all you know about the day's subject in 45 minutes or less. Ask any trucker, who wheels a 10-gear rig down the 401 each day, why he finds it so hard to stay calm when he teaches his wife to drive the family car, with automatic transmission yet. A teacher must pass information on slowly, in plain language, and in an atmosphere where learning is possible.

Some Calvinette, Cadet, and church school teachers have received training through manuals, meetings, books, workshops, conventions, and cassettes. But most teachers have not been reached in that way.

The new teacher-training program, organized by Cele Mereness for the Board of Publications, taught a group of trainers in Grand Rapids, and has given us now a network of trainers who can come to any church or group of churches to do teacher training there. Most of them are professional teachers.

The four Canadian trainers are: Mr. Evert Vroon, Box 106, Neerlandia, Alberta T0G 1R0; Mrs. Mary Kooy, 4652 Morgan Place, Delta, B.C. V4K

3R5; Mr. Peter Berghuis, 302 Thames Street, N., Ingersoll, Ontario N5C 3E4; and Mrs. Eldean Kamp, 192 Norice Street, Ottawa, Ontario K2G 2Y4.

They have had a good first year. About 50 churches took part in training events, and many teachers went back to their classes with new eagerness to do this important work.

Some of their comments follow:

"We do thank you for this service made possible to us."—Kitchener, Ont.

"The part we liked especially was that we had to do things for ourselves. That's the best way to learn things."—Orillia, Ont.

"All of our teachers felt the training was very worthwhile and that they would take a closer look at the lesson aims from now on."—Trenton, Ont.

"Yes, we would like to sponsor another training session for September, 1978, in Kentville for our own teachers. The trainer presented the material very effectively."—Kentville, N.S.

"This workshop was a great help to the teachers, most of whom had never had this kind of training before. We'll certainly sponsor other such workshops."—New Westminster, B.C.

"All the teachers said they benefited from attending. Our Sunday School Superintendent is requesting, through the education committee, subsequent training. One mentioned discipline control in class."—Vancouver, B.C.

"We were able to discuss some of the problems we met up with and were involved in the session. We think it's a good idea to have another next September or so when there will be new teachers again."—Ladner, B.C.

If your church wants to help its teachers, please contact the trainer living near you, or Mrs. Mereness at the Board of Publications. The costs are not very high: travel and \$50.00 per day; divided over 12 to 20 teachers that's a real bargain!

Portuguese ministry draws thousands

The Back to God Hour's Portuguese language ministry now receives more than 300 letters per month, and the Portuguese minister, Rev. Wilson Ferreira, reports that many of the letters come from southern Africa.

Politically, Rev. Ferreira's African mission field is a powder keg. It includes parts of Rhodesia, Namibia, Angola and Mozambique, in which there are constant fears of racial strife and Communist infiltration. In few areas of the world is the message of Peace in Christ so urgently needed.

Rev. Ferreira's primary mission field, however, is still Brazil. From studios 80 miles north of Sao Paulo, he distributes Back to God Hour programming in two formats: "Our Daily Life," made up of a series of two minute messages, and "Light for the Way," a 15 minute program which features a Biblical message and musical selections.



Rev. Wilson Ferreira directs the Portuguese language programming for The Back to God Hour and teaches classes in theology and missions at Brazil's Presbyterian Seminary of the South.

The programs are broadcast from seven stations, including the super power transmitters on the Caribbean island of Bonaire, and in Swaziland, near the southeast tip of Africa.

It's like being a pastor for a flock of thousands," Rev. Ferreira comments. He replies to each letter he receives. Sometimes his reply is in the form of a piece of requested literature, such as the Portuguese version of *Today: The Family Altar*, but more often it is a personal letter offering advice and spiritual counsel.

Communications experts tell us that each letter The Back to God Hour receives stands for a thousand listeners. At that rate, Rev. Ferreira's "flock" contains well over 300,000 souls. What a witness! We praise the Lord for raising up this Brazilian pastor and for blessing his ministry so richly!

inside

Dateline	2
Letters	3
CLAC	5
Pastoral Counselling	6
Politics	7
Job Market	8
Dutch	9
Classified	12
Events	15

Next Week

Cremation

Viewpoint

Perfection in the home

Mom and Dad will be having their special days pretty soon. Mother's Day and Father's Day usually bring an extra bit of love and caring into the home. School-age children normally prepare a card or a gift in the classroom to take home to Mom or Dad, older children buy Mom a plant, and Dad usually gets a new pipe, socks or a wallet.

How has life in the home been during the last year? Was the family divided by the usual season of church functions or were the parents involved in shift work at the plant or store or hospital?

Creating a Christian home is no easy task. Family members must always be loving at the dinner table, well-mannered and their tongue must be well-controlled. "Show me one home where the kids are well behaved", you say. And that is exactly the point.

When David was about to become king, he wrote Psalm 101 which is often called a "psalm of pious resolutions". It is often referred to in modern times as "the mirror for the magistrates". Read it and you will see why.

In that Psalm, David writes: "I will walk within my house with a perfect heart." It is pretty easy to live a pious, righteous life out there in the world. We tend to show our good sides at work and we show our commitment to the church by attending all kinds of meetings.

But when all that is said and done, David asks: "How are things in the home?" It seems easier to walk "perfectly" among strangers than in one's own house. We must not gauge our worth by what the outside world thinks and says of us, but by the estimate of those who you see in the home: your parents, your children, your wife, husband, brothers, sisters.

David made the resolution in that Psalm to walk "within my house with a perfect heart." That is where it

counts. David knew, of course, that his heart could never be perfect. Yet, that was his resolution, his goal.

Do you spend time with your children, teaching them and instructing them in the way of the Lord. Do you spend time with your husband or wife, building each other up, talking to each other, loving each other.

In the home is where Christian life must begin. It is where, with God's help, you educate and train your children in the ways of the Lord. It is where, as a teen-ager, you prayerfully educate and train yourself in God's ways.

After a busy day of work — and that could be in the kitchen as well as in the factory, the classroom as well as the field — we can look forward to going home so that we can "walk within our house with a perfect heart." It is a challenge. If we seek the perfect heart then God will dwell under our roof. He will help us to live as a loving family.

What does it mean to walk with a "perfect heart" within the home? We can get an idea by asking some basic questions?

Do you sing in the choir and shout in the home?

Are you a saint abroad and a devil at home?

Do you spend all your money on friends but have none left to care for the family?

Do you spend all your religion abroad and leave none for the home?

David's resolution to walk with a perfect heart within his home was a strong commitment to seek the Lord in all that he did as a husband and father. As he sought to do things "perfectly", he soon realized that he had to depend on God for strength for he was far from perfect.

Maybe he is telling us, so many thousands of years later, that Christ and the Family form the foundation of life and that they belong together.

Keith Knight

by Keith Knight

NewsViews

The banning of films

Pick any subject under the sun, add a bit of modern-day moralism to it, and you have something suitable for the television or movie screen. That seems to be the situation in today's "anything goes" society.

You will recall the recent controversy in Canada with the showing of *Pretty Baby*, a movie produced by French-born filmmaker Louis Malle. The movie is about a child prostitute in a New Orleans brothel. There is no nudity or strong language in there, according to film critics. Many termed the film "beautifully intelligent" ... but the Ontario Censorship Board, and similar provincial organizations across Canada, have turned down its showing.

Louis Malle expected some trouble in such staid centres as Salt Lake City, Memphis, Tenn., and Maryland but he didn't dream of a problem in Ontario. Just before he was to appear before the censor board, he made an initial statement: "I'm not happy about the situation. To reject the film because of what it's about is unfair to say the least. To start forbidding things on that basis of concept is the beginning of fascism or Communism or something."

A recent article in a daily newspaper tries to picture the filmmaker as a decent guy: "I've always been interested in adolescence," he said, "in kids' connection with the world of adults. This is especially true since I've had children of my own." He was trying to justify his production of the film which deals with the life of a child

prostitute in an adult world.

But then listen to this: "It seems to me that the process of education, of becoming an adult, is a process of corrupting. I believe that profoundly." In order to become an adult, you have to become corrupted. That is what he is saying.

Film critics have proclaimed *Pretty Baby* as "beautifully intelligent". The censor board turned it down because of its "general subject matter." It rightly saw that the topic itself leaved much to be desired, regardless of how it was portrayed.

There is no need for films on child prostitution or other similar perversions. The quality of films on the television and theatre screen is deplorable at best. Virtually every movie and program depicts the average North American life as one of happy chaos, full of infidelity, immorality, and Godlessness. We watch them and, sadly enough, we come to accept them.

Whatever happened to wholesome entertainment of a generation ago in such programs as *Lassie*, *Sound of Music* and *Ben Hur*? Was that childish stuff? The screen has changed alot in these few years but our sense of values seems to have changed with the times.

Pretty Baby is not necessary for us. We can also do without *Soap*, *Maude*, and a host of others. The Ontario Censor Board took a surprisingly tough stand in forbidding the movie to enter Ontario. We hope that that stand will continue.

DATELINE: THE WORLD

by Rev. Johan D. Tangelde

Call for action or time to wait for the Lord?

Ours is an age of extremism, also within the church. Advocates of political and social action have little patience with brothers who want to give themselves to meditation. There is tension between word and deed ministries. Some Christians say: "Preach the Word! Don't bother with social needs!" Others are proclaiming: "Feed the hungry. The Word will come later!" Some quietly resign to the evils of today. They shrug their shoulders and say: "What can we do? We can do precious little in this sinful world. The battle is the Lord's. We have to wait upon Him." Many Christians are passively waiting for the second coming of our Lord. Others want to usher in the Kingdom through sheer human effort.

Today's extremes are not new. In the 1920's, German theologians attacked American activism, and American churchmen of the Social Gospel school criticized the other-worldly quietism of the European theologians. In the U.S., theologians joked that the Germans had adapted the hymn, "Rise up, O men of God" in this way: Sit down, O men of God, His kingdom He will bring, Whenever it may please

His Will, You cannot do a thing.

W.A. Visser 't Hoof, the first General Secretary of the World Council of Churches, charged that German theologians used eschatology too easily as a justification for a complete separation between Christianity and political or social life. And that U.S. Social Gospel enthusiasts were building castles in the air which had little relation to the hard realities of life and history.

In 1960, the World Student Christian Federation conference was held at Strasbourg, France. The feature topic for discussion was "the life and mission of the Church." The reaction of students was one of impatience with the "establishment." They felt that there was too much speaking about the life of the church and what students wanted was action in the world.

At the fourth assembly of the WCC which took place in Uppsala, Sweden, in 1968, the most quoted statement was: "It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith." Uppsala called for

action and social involvement in the world with an emphasis on service for all men.

In Asia, we hear the same call for action. Youth want foundations for the building of a new Asia. Asians are no longer as patient as they used to be. Some Asian Christians are writing about Christian activism aimed at changing the structures of economic and social life. They see acres of slums, rows of shanties set up in swamps of filth, masses of unemployed or underemployed people, and beggars uncared for. And they ask themselves the question: How can we help? We are part of the church. And the church stands in the midst of a "great and terrible a poverty as found anywhere on the face of the earth." So these Christians see their mission as working for an improved social order. But how do they approach the needs they witness all around them?

Many Third World theologians do not begin with Scriptures, but with raising issues. They look at the reality of economic poverty and go on from there. At the Asian Ecumenical Conference for Development, which met in Tokyo, Japan, in July 1970, it was

suggested that Christians "should make people aware that the maintenance of an unjust social order cannot have priority over the urgent demands of justice and that all human social life can advance only through continuous struggle and conflict. We should join with other men of good will, including men of other faiths, in exposing the inefficiency, corruption, indiscipline, disorganization, personal and group egoism, anti-social and irresponsible behaviour, nepotism, red-tape and bribery, exploitation and oppression, wherever they exist in our own societies.

"Mr. M.M. Thomas, lay churchman of the Mar Thoma Church of South India and past chairman of the Central Committee of the WCC, advocates "mass action, community action or people's action" as a starting point for Christian action. He believes that such a strategy "puts a premium on the self-reliance of the people to fight social justice."

Is there a tension between the activists and those who are awaiting the second coming of our Lord? There is, but there shouldn't be! Our journey

Continued on page 6

LETTERS

Recognize our heritage

Dear Sir:

It was thirty years ago this past month that our family immigrated to Canada. In those years, many parents made the decision to leave their beloved homeland in order to give their children better opportunities in the future. I'm sure I speak for many of these children when I say, "Thanks, mom and dad! Thank you for bringing us to such a beautiful land. Thank you for enduring so many hardships for our sakes."

In this past month we could also celebrate the fact that it was 25 years ago that the doors just opened at the Christian school I was privileged to attend. This school was the result of much prayer, sacrifice and love in the hearts of our parents. Thank you mom and dad!

Now that many of us have children of our own, let us

polish the rough edges in the foundations laid by our parents. Let us enable our children to develop their talents in music and art. Let us use our leisure time (unknown by immigrants 30 years ago) to establish true loving relationships in our homes.

Let us support the efforts for a truly Christian curriculum for our schools so that the quality of their education may be completely God-glorifying and Christ-centered.

Let us show our children how God led our parents to this land in order to continue the work of His Kingdom in their adopted home. Thank you, Lord, for leading them here and granting them the strength to face each new challenge. May we never take our heritage for granted.

Riekie Kramer
Scarborough, Ont.

Tennessee children want an education

Dear Sir:

This communication is a bit different from my bi-weekly articles on Growth in the Lord. There is a need within our community which I would like to share with you, trusting that the Lord may lead some of you to respond.

We have within our community a Canadian couple with two children, Bob and Wilma Vander Kooi, and sons, Shane and Stacy. Wilma is a former teacher in Christian schools of Ontario and British Columbia. Last year the Vander Koois felt led by the Lord to come to this area so that Wilma could complete her undergraduate work at Covenant College. They essentially sold all that they had to pay for the tuition and their living expenses. During this past year Bob has tutored the

children using correspondence materials from the Ministry of Education in B.C. Since our school (Chattanooga Christian) is expanding its operation to include all grades, K-12, next year, the Vander Koois want very much to put both children in the Christian school. But, of course, the only way they can afford that is through a scholarship. Can any of you help?

The tuition expenses for both children will be \$1,370. We invite any person or group to send any amount to me, and I shall see to it that it is applied towards the Christian education of Shane and Stacy. Any amount over \$1,370 will be held in escrow and applied to next year's tuition. If you desire a tax receipt, it would be best to channel the money through your church.

Our school is small, but the Lord's blessings are very evident this year. We are interdenominational, but reformed in our teaching and covenantal in our admissions policy.

About half of our students are children of staff and faculty at Covenant College. About one-fourth are black children who live in Chattanooga, most of whom are on scholarship, too. There is a real need for a reformed witness in this city and in the South, and we are excited about the possibilities. Please pray for us.

If you would like to contribute to the Vander Kooi scholarship fund, write to:

Dr. Jack Fennema, Principal
Chattanooga Christian School
Scenic Highway
Lookout Mountain, Tennessee
37350, U.S.A.

Commitment defies experimentation

Dear Sir:

The article by Rev. J. Hellinga (C.C. April 21) says good things about marriage being permanent and not a loose arrangement.

To further underscore what Hellinga wrote I quote from William Barclay's book, *The Ten Commandments for Today*. When he discusses the seventh commandment he shows that a so-called trial marriage is an impossibility and a contradiction in terms.

He then says, "Let us take an analogy. A man may wish to know what it is like to live in a slum. He may go and live there for a time to see. But he has not really simulated or experienced the conditions, for the difference between him and the real slum-dweller is that he can walk out at any time, while the real slum dweller cannot. Clearly, no one is really experiencing the depth of a situation, if it is possible for him to escape from it at any time. The very essence of the situation is that there is no escape from it."

"When two people speak about a trial marriage, in which they live together without being married, they are not really reproducing the conditions of marriage, for they are not in a binding situation, which is the very essence of marriage, but in a quite impermanent situation out of which either may walk at any time. They are in a situation in which at any moment they can freely walk out of their problems, or wreck the situation. The whole point about marriage is that marriage can never be an experiment; it has to be a commitment; no one can experiment with a commitment; a commitment has to be accepted or refused."

Ralph Koops
Chatham, Ontario

Fund-raising for Canadian Curriculum

Dear Sir:

Please allow me as past board member of the NUCS as well as of its District 10 OACS and both its executive committees to make some comments on articles and replies to it in regard to fund-raising for Canadian curriculum-writing.

The issue of curriculum-writing in Canada, which started in Ontario, has been a power struggle for the past ten years in the circles of Christian schools and is still going on today.

For the NUCS board, directors and staff it has been an embarrassment since. The power struggle is fought on Canadian soil and on the back of the NUCS board and especially its curriculum department.

In Ontario 2 men put their heads on the block for it. One was told after 2 years that his position was terminated, the other one after 2 years, left. Two groups in Canada want to do curriculum writing. The one group as represented in the CCEF is very much concerned to carry out point 1 in Art. 3 of their incorporation clause: "to further interests consistent with the Reformed world and life view". I only quoted part of it. For this reason, they say, and more about that later, they leave the decision, on the content of the textbooks to be written, to the NUCS.

The other group is represented by a major group of Canadian educators and is concerned to make the student ready for a total commitment to the Lord Jesus Christ in this present world. Their curriculum writing is aimed with just that in mind. It is no secret that this is done along the lines of Kuyperian and Dooyeweerdian thinking, two men who were strong on the idea

that all areas of life belong to Christ.

Helpful in this respect are the monthly articles written by an able man as Dr. Jack Fennema for C.C. who did some tremendous work in Ontario for 2 years, trying to unite 2 opposing forces and finally left because of the frustrating circumstances he was working in, seemingly without any hope of every coming together.

The irony is that the NUCS curriculum department under the leadership of Dr. Hank Triezenberg is thinking along the same lines and attempts to do exactly the same in their curriculum writing what, for instance, the Toronto-based CDC is trying to do, except for this difference; they do not claim that their writing is "exclusive", the one and only way of looking at God's Word.

Dr. Triezenberg has even gone so far to engage Canadian educators with a Dooyeweerdian background or connections, to write textbooks for Canadian students, and presented these writings for approval to underwrite to the CCEF. And that is the procedure, not like Sydney Harkema writes; "We leave the area of evaluating and judging to the NUCS board and its curriculum department."

The CCEF is a self-propelled organization, not instigated by the NUCS board but okayed with a self-perpetuating board and directors appointed by the same board, carefully selected out of none-Dooyeweerdian circles. The CCEF carries on a battle once started by men of the Reformed Fellowship Inc. who have gone long into oblivion. This battle is fought among brethren of the same house, causing self-inflicted pain and misery and selling their products as being the "only" biblical interpretation.

I repeat, the misery was self-inflicted from both sides, by only a few who were more fanatic than their teachers, upsetting a constituency with their lectures on the church, the eschaton and authority, theories which were taken for real, but never implemented, the common man did not understand and naturally did not swallow it.

It was because of Dr. Bob Vander Vennen that relations improved. He was willing to come down from the Dooyeweerdian horse and communicate with the people. However the threat of the 2 foundations is still hanging above the NUCS supplying the curriculum dept. with \$80,000 annually, given by christian businessmen.

No wonder the NUCS is in an awkward position. Salaries and positions are at stake. The Foundation money is one-third of the NUCS total income. In 1972, 2 persons were able to move \$10,000, destined for Canadian schools from the annual Union collection in the Netherlands, to the Grand Rapids NUCS curriculum dept. To make the move more pleasing to God, the money was assigned by them to Canadian bible curriculum writing. Since that time Canada has not seen a penny of it, except for the controversial bible curriculum they can buy. The CCEF now has included it in its own amount of fund-raising, \$10,000 from the Netherlands, who had full knowledge of the fact that this move was made to exclude one group of people in CRC circles.

Without any effort, advertising or salaries, the Canadian 12,500 students could bring \$25,000 together at \$2.00 per student, mail it to Grand Rapids, without any threat to the NUCS Canadians

have proved to be loyal to that organization, they loved its previous director as well as Michael Ruiter.

The U.S.A. part of the NUCS with 55,000 students could do the same thing and we get rid of the Foundations, which are an abomination in the eyes of the Lord. If we take money from them we might as well ask Loto Canada for support. The money raised as proposed above would come from ordinary people's hard earned money made by the sweat of their brow.

It is the Canadian Foundation, especially, holding up the growth in christian education, not only in curriculum writing, in other areas as well. In summary the board of the Canadian Foundation should retire and take the entire holdings with them and give it to the poor. Canadian schools never asked for it.

If you quit, peace in the school community will return. God's blessing will return and brothers of the same house can work together again.

Eric Slothouber
Smithville, Ont.

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Back to God Hour programs cancelled in Buenos Aires

The Spanish language ministry of The Back to God Hour was hit by a major setback recently, when its primary Argentine station, Radio LR3 in Buenos Aires, announced that it would no longer air Back to God Hour broadcasts. Rev. Juan Boonstra, the Spanish language minister, said that the cancellation was made for political reasons.

I am absolutely astonished that the government would do this to our broadcast," Rev. Boonstra stated. "We have never taken sides on political issues in the programs, and we have always upheld the Romans 13 injunction to be subject to the governing authorities. And yet, an official in charge of Radio LR3 decided

that our program was dangerous to the military government of Argentina.

"This development is particularly distressing to me," Rev. Boonstra continued, "because I, a citizen of Argentina, am not allowed to reach my fellow countrymen through Radio LR3, a station which has aired our programs since 1967."

Rev. Boonstra also noted that the anti-Back to God Hour attitude could spread to other stations in Argentina which are broadcasting our programs. Each station is under the control of a military official, and the decisions he makes regarding program content are final. If informa-

tion about the LR3 decision travels through military circles, Rev. Boonstra said, "it is conceivable that other officials could make similar decisions."

The bad news from Argentina came less than three months after Rev. Boonstra's emergency trip to Mexico City to re-establish radio outlets there. Since that time, Back to God Hour programs have been aired regularly in Mexico.

"Although the situation in Buenos Aires affects as many listeners as the situation in Mexico," Rev. Boonstra noted "it is, in many ways, more disturbing. The decision to drop all religious programming in Mexico was made in a climate of confusion and mis-

information. In fact, we still are not sure where the order originated. In Argentina, on the other hand, we know exactly where the order is coming from, and we know that it is directed toward The Back to God Hour in particular. There seems little that we can do about it at the present time."

There are a few bright spots in the gloomy situation, however, even though the primary station is gone. Rev. Boonstra said there is a possibility that if a new station in Buenos Aires opens up, we could reach a whole new audience which would not have heard broadcasts through Radio LR3. In addition, a good station was recently secured in

Uruguay, just across the river from Buenos Aires. It will reach many homes in Argentina.

"We'll have to wait and see what the Lord has in store for us," Rev. Boonstra said. "Right now we are astonished and upset, but we are fervently praying that the Lord will use this situation to spread His gospel among the people of Argentina."

The Back to God Hour staff is asking its supporters to pray that the Radio LR3 cancellation will be nothing more than an isolated problem, and that God's Word will continue to blanket the country of Argentina through the medium of radio.

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Saskatoon, Sask., Rev. Peter Sluys of Lacombe (Bethel), Alta.
-to Lindsay, Ont., Rev. Daniel Tigchelaar of Pembroke, Ont.
-to Thunder Bay, Ont., Rev. Evert Gritter, campus chaplain at Hamilton, Ont.

-to Toronto (Second), Ont., Rev. J.W. Jongsma of Mount Hamilton, Ont.

Accepted

-to Winnipeg (Kildonan), Man., Rev. Allan Groen of Prince George, B.C.

Eligible for call

Rev. John D. Pereboom, having completed a two year leave of absence to continue his studies, has been declared eligible for call by the council of the Edmonton (Trinity) CRC and is recommended to the churches for service as a minister of the Word and Sacraments. His address is 3915-132 Ave., Edmonton, Alta. T5A 3E6.

Athens-bound?

The consistory of the Athens CRC informs all relatives and visitors who visit or camp in the Athens, Ont. area during the summer months from June until September that the Sunday services are held at 9:30 a.m. and 2 p.m.

Evangelism

Goderich, Ont. — The address of the evangelism committee is Box 272, Goderich, Ont. N7A 3Z2.

Not available

Rev. Henry Numan Sr., emeritus minister living in Toronto, will not be available for preaching because he will be out of the country.

CANADIAN REFORMED

Called

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COUNCIL OF CHRISTIAN
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Bogotá, D. E. Diciembre 7

Hermanos en Cristo Jesus:

Soy una asidua radio oyente de su maravilloso programa que tramitan todos los días por la Emisora Nuevo Continente en ésta ciudad de Bogotá.

Dios los bendiga y los siga ungiendo con el Poder del Espíritu Santo para que sigan predicando las buenas nuevas de nuestro Salvador, ya que con éstas enseñanzas tan maravillosas están edificando a mucha humanidad.

Yo estuve por muchos años en todo el campo diabólico de la vanidad que ofrece el mundo, creía que con ser atractiva físicamente me bastaba, fui artista de televisión, modelo, exhibiendo modas, peinados, sirviendo únicamente de objeto. Para mí los seres humanos no tenían valor, sino aquellos que en mi ignorancia creía dioses, mis amistades no eran sino diplomáticos, intelectuales y hombres de grandes negocios; pero nada de esto me llenaba, siempre sentía un gran vacío interior y quería encontrar algo que me satisficiera, entonces me dio por estudiar toda clase de ciencias ocultas porque fui donde un brujo de éstos que dicen que adivinan la suerte y me dijo que tenía grandes facultades mentales y por más de 10 años estudie hipnosis, parapsicología, alquimia, filosofía, psicología, pues quería ser grande, poderosa, dominar y pisotear a los demás...

"I thought that being physically attractive was enough. I was a model. My friends were diplomats, intellectuals, and men of high positions in business. But nothing of this seemed to... satisfy me. I felt a great emptiness inside...

"I began to study occult sciences. I wanted to be great and powerful, to dominate, to trample on others..."

The writer of this letter continues telling Rev. Boonstra how Jesus Christ "healed" her and "took her out of the fire." She says she finally began to sleep soundly at night and experience an inner peace.

But life isn't easy for this young Christian. She says she has received great blessings, as well as "horrible struggles of a different kind."

The Back to God Hour's Spanish language broadcasts help this Colombian woman live a Christian life. Back to God Hour follow-up

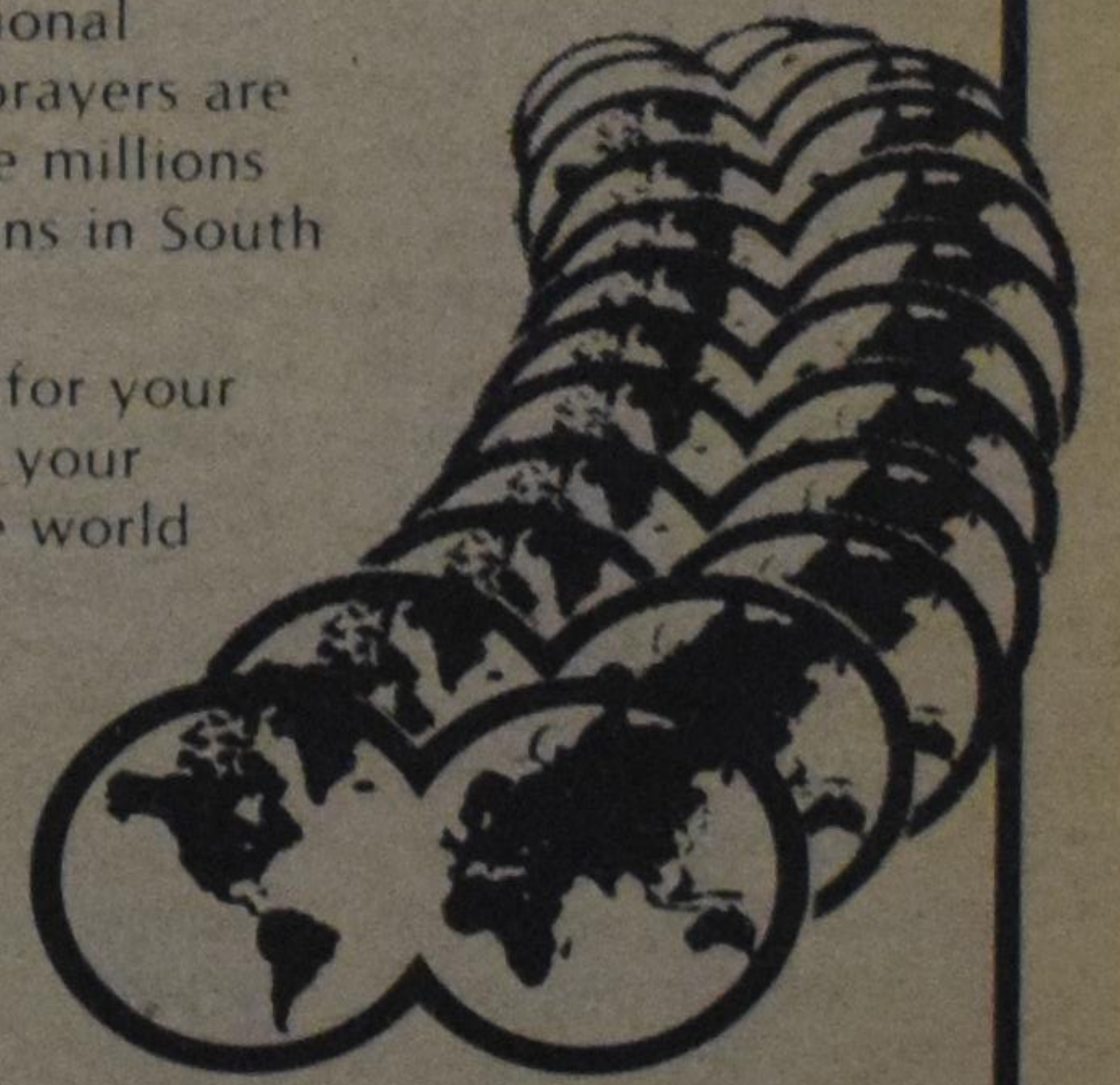
literature provides her with additional instruction in the faith. And our prayers are constantly with her, as well as the millions of other struggling young Christians in South America.

Pray for this woman. And pray for your broadcast missionaries who bring your witness of South America and the world every day of the week.

THE BACK TO GOD HOUR

• 6555 WEST COLLEGE DRIVE PALOS HEIGHTS ILLINOIS 60463

Broadcasting the message of Christ
... to the whole world.



CLAC underwent a year of change

by Sylvan Gerritsma

Mr. Gerritsma is secretary of the board.

The year 1977 was a strange year. While we participated in the joyous and thankful celebration of CLAC's 25 years of existence, it became clear once more, how tenuous our position is. We were able to review together how for twenty-five years CLAC had to struggle to survive as a labour organization, including the efforts to gain official recognition via the Supreme Court of Ontario.

Yet, it became evident during the year that that struggle is far from won, that a decision such as the one handed down by the British Columbia Labour Relations Board in the Hardy case can, in almost one stroke, wipe out most of the hard-won gains.

One often hears the popular expression "we are only scratching the surface". Perhaps this would be an apt way of describing the impact CLAC has had over the years on the country's industrial relations. The Hardy decision in B.C., in which CLAC construction workers are relegated to the rank of second-class citizens, puts us back in the position of possible court action, even all the way to the Supreme Court of Canada. Even though our chances of initial success appear to be slim, your national board has been told that we do indeed stand a fighting chance.

Interestingly enough, the situation in Ontario is more favourable. CLAC was successful in obtaining a so-called "cease and desist" order from the Ontario Labour Relations Board involving the London Building Trades Council, the Ontario Building Trades Council's chairman Mr. Ken Martin and his associates. We are referring to the significant ruling which has become well-known as the AKA decision throughout the construction industry in Ontario. A second "cease and desist" order was obtained against the Carpenters Union and the Labourers Union in the Kingston area. The Ontario Labour Relations Board granted the restraining order after an illegal picket line was erected by the aforementioned unions.

It is becoming clear that the international constructions are changing their strategies in their opposition to CLAC. Instead of erecting picket lines, they now revert to more subtle tactics. These include attempts to pressure municipalities, large corporations and general contractors into awarding contracts to non-CLAC firms even though their bids may be considerably higher. These tactics do, of course, make sense from the viewpoint of those who do not look upon CLAC's existence with favour. This situation is

made worse by the widespread existence of so-called third party agreements or subcontracting clauses which, until now, are legal.

This leads us from the legal front to the political front of our struggles. During the past year a number of letters were sent to the Honourable Bette Stephenson, Ontario Minister of Labour; the Honourable Allan Williams, British Columbia Minister of Labour; and



Dr. Gordon Spykman

to the Honourable Neil Crawford, the Alberta Minister of Labour. All these communications centered on the problems encountered in the construction industry where the subcontracting and non-affiliation clauses continue to pose serious threats to CLAC-organized crews. The response to these communications has thus far been less than overwhelming.

Several major submissions were also made during 1977. They include a brief to Federal Labour Minister John Munro in reply to Mr. Munro's fourteen point program, a submission by our Western staff to the B.C. Human Rights Commission concerning discrimination in construction industry, a submission to an Ontario Legislature Standing Committee on Bill 22 dealing with province-wide bargaining in the Ontario construction industry, as well as an open letter to all Ontario MPPs concerning proposed anti-scab legislation.

On the organizing front itself, we also experienced a strange year. Overall we made modest gains in numbers. This was, however, the net result of some major changes. We lost a considerable number of members when the employees of Central Stampings Ltd. in Windsor decided to switch their allegiance to the UAW. On the other hand, we posted a sizeable increase in the number of workers employed in nursing homes.

As before, the construction industry is still high on our priority list in Ontario. The main reason is the impact that our representation there makes on that particular industry as a whole. One of the drawbacks of our activity in the construction industry is the small size of the bargaining units which necessitate spending a great deal of time

per member. A large number of small bargaining units, however, makes CLAC much less vulnerable to raiding by other organizations. Large industrial units, as evidenced by the Central Stampings loss, pose a problem during "open season"; such a loss has immediate financial consequences also.

CLAC has always been aware of the fact that it is engaged in a battle of the spirits. Hence our concern for a well-informed membership as well as a staff which remains up-to-date with new developments. During the past year the CLAC staff was able to introduce regular, intensive, all-day educational sessions. Some of these sessions consist of instruction given by some of our own staff, whereas sometimes we are able to draw upon non-staff members to introduce specific topics to us.

In addition, some of the major papers prepared by our research director, Harry Antonides, are always passed on to the staff right away and are often followed up by discussions. Also during the past year, all-day seminars as well as evening seminars were held in many places. Our staffers have been able to take some of that material and present it in a more popularized fashion to public meetings held in various localities. In this way the General Workers Locals participate in a fairly uniform educational program throughout our organization.

The national board remains very much convinced about the central importance of the general workers locals. The board also realizes their shortcomings. The challenge before us is to ensure that the general workers locals continue their participation in setting directions for our movement, and at the same time make a strong evangelical appeal to fellow Canadians. We decided to appoint a four-man committee to come with recommendations regarding the place and task of the general workers locals to the national board in the near future.

There is no doubt in our mind that CLAC board, staff, as well as members must deepen their insight in order to be able to give leadership in this largely secularized area of our society. Hence, it is vitally important that the task of all members of this body is clearly defined, and that all members are functioning.

During 1977 we published a booklet, *Beyond The Adversary System*, containing the "state of the union" address of 1974, 1975, 1976. Further, *The Multinationals and the Peaceable Kingdom*, written by Harry Antonides found a publisher late during 1977; work is now in progress to get this major work in print during the late summer of 1978. *The Guide* appeared nine times, but this included the 60-page special issue published at our 25th Anniversary in April.

With the arrival at head office of Mrs. Josina Zylstra,

at the Toronto regional office of Hank Kuntz, and at the Chatham office of Herman Wierenga, we have a substantial staff competent to look after our various tasks. These appointments have in effect meant that the trade local director is better able to pay attention to overall trade local activities, the executive secretary is freed pretty much of day-to-day trade local activity, while the research department now has Miss Betty Westrik at work as full-time research assistant. The staff situation will not remain stable for very long since a decision was made to place a representative in Alberta around the middle of next year. This will necessitate several shifts in other areas no doubt.

We started off by saying that 1977 was a strange year. Maybe we should revise that description. Maybe 1977 was not such a strange year after all. In looking back over the various happenings of last year, the different forces at work making our task more difficult, it would appear that 1977 was a very good year.

It was a good year because all these events made us realize all the time that we are totally dependent on Him Whose Name we carry in our name. If this is our weakness in the eyes of some, if this constitutes an offence to others, it means to us that we are strong and that, thank God, some of the difference is coming through in the way we operate.

CLAC convention approves \$500,000 budget

by Stan De Jong

Close to 300 delegates, supporters and friends of the CLAC gathered on April 15, 1978, in the Silverthorne Collegiate Institute in Etobicoke (Toronto) on the occasion of its 26th annual convention.

Last year, CLAC celebrated its 25th anniversary and the 1977 convention will long be remembered as a joyous occasion giving thanks to our heavenly Father as He cared for and blessed this organization during a quarter of a century. That spirit of joy and thankfulness continues, and it very much characterized the 1978 convention.

Space does not allow us to comment extensively on the "State of the Union" address presented by Co Vanderlaan, and on the keynote address entitled: "Do we still need A Christian trade union?" delivered by Dr. Gordon Spykman of Calvin College. Both speeches are expected to appear in print in the near future. Suffice it to say that Dr. Spykman presented a resounding affirmation of the need for Christians to stand together to proclaim Christ's rule everywhere, also in labour and industry.

CLAC's Finances

The 1977 expenditures totalled \$446,393.83. The income almost offset this amount. Fortunately, the budgeted deficit of \$5,500 was reduced to \$1,100. For the first time in its history, CLAC presented a budget exceeding half-a-million dollars! The 1978 budget, totalling \$503,650 however, shows a deficit of close to \$16,000. The enlarged

budget, approved by a near-unanimous vote, reflects the effect of the ever-increasing costs as well as salaries for additional staff.

The balloting committee reported that Wayne Drost (London), Sylvan Gerritsma and Jake Lesage (both of St. Catharines) had been elected to fill the three vacancies on the national board. Messrs. Drost and Gerritsma were both re-elected.

Constitutional amendments

These amendments had received prior study by the locals and district councils, and the delegates indicated overwhelming approval at the convention. By and large, the amendments are of a housekeeping nature and reflect the changes in the internal structuration of a growing organization as well as those necessitated by law.

Finally, Bruce De Boer, CLAC vice-president, ably chaired the proceedings. He did so unexpectedly, as CLAC President Wayne Drost decided to stay close to home. He and his wife May received a real surprise from the Lord in the form of twins born just before the day of the convention. Congratulations!

These are the words of the last stanza of Frank De Vries' beautiful "Workers' Song" which the Convention sang just before it adjourned:

O, Father of all labour
Employer, employee
You gave your Son for sinners;
Your Spirit set us free.
You are a faithful Father
Who faithful will remain,
If in the Lord we labour
Our work is not in vain.

Dateline: The World

Continued from page 2

here on earth is short, and the heavenly city is our abiding home; yet we must be an influence in our world. Sure, the Bible speaks of a shelter in times of storm, but also of a courageous striving against the destructive forces of nature. We cannot resign to our "fate." Ours is the work for the Lord. In His name, we must go forward and struggle against the evil powers that are present in the world.

Nowhere in Scripture do we find passive submission recommended. But how and why do we act? Should we start with the needs of the world? Are we able to usher in an utopia? Our base and starting point must be the Word of God. Dr. A. Kuyper's words are still relevant today: "We are sorely in need of a reminder that there is only one guiding principle for all Christian activity, for every choice and action in the life of a Christian. That guiding principle asks: What is the will of God concerning this?"

Do we enjoy the presence of God? Do we have peace within our hearts? Are we a praying people? Yet, with the words of Dr. A. Kuyper: "We may not sit back, separating ourselves from national life, and expect the Lord to deliver us from oppression by a miracle from heaven. He could do so, but that is not His pleasure. Our God works by means. He uses men. Therefore in the affairs of the nation, as well as in all other spheres of life, the Christian is called upon to fight the fight of faith, to be a soldier of Jesus Christ. If we fail to obey the command of God, if we fail to defend the right, we shall suffer the downfall of the church and of our nation."

Jesus said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) And "He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus." (Revelation 22:20)

Beethoven- Prophet?

There are words like condemnation,
With the heavy implication,
That forgiveness and salvation,
Are beyond our human reach.
But the writing and the reading,
Often do not staunch the bleeding,
Not deterring or impeding,
For we simply go our way.
Yet my feelings and emotion,
Often surge in great commotion,
And will lead me to devotion,
If I hear a symphony.
No infallible creator,
Still composing innovator,
Pricking conscience, instigator,
Moved by God to move my heart.
For concertos hold reception
In my soul, and seek inspection,
And they point to resurrection,
Bid my soul to seek my God.

Christine Farenhorst Praamsma

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Your children represent the biggest investment you will ever make. By the time a youngster reaches the age of independence you will have spent more on him than on anything else. We gladly do so even though many families feel the economic crunch. We all complain a bit at times, but we are ready to lay aside the purchase of luxuries to see our children fed, educated, to see them in good health, to have their teeth straightened and cared for, also to supply the needed things for good mental health. Parents often do without some of the things they would like to have and probably need for the benefit of their children.

In an article in the paper that I read recently, Don Shoemaker one of the investigative reporters, estimated that the rearing of a normal youngster to age 18 costs \$27,578. He also admits that his figures are not up-to-date, how could they be in a time of rapid inflation? He entitled his article, "High priced bundles of joy." The standards that he used were of people of modest or moderate means; it was a bit higher in New York City than in the Midwest. It was a bit lower still in some of the smaller towns scattered throughout the country. The figures are based on a public school education and they don't leave an awful lot of room for medical costs.

It seems like crass materialism to think of children in terms of dollars and cents. Yet we must face the realities of life and at the same time it is hard to put a price on a life. A father mentioned that they had a boy who had considerable birth defects when he was born, and so he had a great deal of surgery and hospitalization. He still limps, but he is doing well in college. He said his son's physical defects cost them \$13,000 in medical expenses, but he is worth every cent of it.

THOUGHT FOR THE WEEK

They do some wonderful things with artificial flowers nowadays. You touch them and they feel like real petals, you see the colors that are brilliant and beautiful. They even sprinkle them with perfume to give them the right kind of odor. They seem wonderful, but there is one thing that artificial flowers cannot do. They cannot grow nor can they reproduce themselves. What are we, like artificial flower-counterfeits, or like real flowers?

Most parents do not begrudge the money that they spend on the care of their children or the education of their children, because we all want our children to be strong, and God fearing. Even when children cause parents grief or disappointment, we don't complain about the money we spend on them. Some have begun to wonder whether they can afford some of the things that are required for children today.

A greater investment that we make is the emotional one. This is often much greater than the financial costs of rearing a child. This becomes evident when we talk with parents of wayward sons and daughters. An elder in one of our churches with whom I talked said, "We worked with our son, we prayed with him, we sent him to a Christian school, to Sunday School, we took him with us to church, we showed him all the love we could. He is married now with two children. They spend every Sunday at home in a half-drunken stupor. He is making a mess of his life." His father said, "Where have we gone wrong? How could all these things happen to him? Has all this effort, all the expense been in

Children — Our greatest investment

vain?" The pain in the words of this parent, the tears in his eyes, the way that he looked when he talked about this gives evidence to the tremendous emotional investment that parents have in children.

At our age, of course, we see a lot of grandparents. Most grandparents will talk about their children and grandchildren. Grandmothers are known to carry their little brag books and grandfathers are not past the point either of taking out pictures of their grandchildren. They like to talk about how successful they are. If any member of the family is sick or in trouble they are ready to ask for the prayers of the church. We invest deeply in the lives of our children and grandchildren, sometimes too deeply. We are not quite willing to let them go or to let them live their own lives. Some parents actually live their own lives in the lives of their families. It takes an emotional commitment to raise a family. In the first few years of married life it required much love, acceptance and care. In the second decade of our lives there are new concerns that come on and particularly in today's world. There is the danger of drugs and alcohol which is so very common in the teenagers today. There is a great emphasis on sex in this sex-dominated world. Many parents spend sleepless nights or wait up until the teenager comes home from his evening out. You still remain parents when your children are grown up and have left home. More than this, it is the emotional involvement with our own.

Then there is also the spiritual investment that we can make in our children. This is part of the parent/child relationship. This is God's way of passing on the spiritual blessings that he has given to us, to our children, and hopefully to our grandchildren running on throughout the generations. The love we have for our families demands that we ask for the very best, for the noblest things in life, for the kind of faith that makes them strong, for the love of God that we also possess. Actually we would like to see our children rise to greater heights spiritually than we did ourselves, and we are thankful to God when we do.

We as children, were far more carefully shielded in our youth. We were not fully aware of things that were happening in the world around us. In today's world with its loud message on T.V. or in magazines, our children face a world which is filled with dangers and filled with problems and also filled with challenges and opportunities. It is wonderful to see some of these young people rise to meet the circumstances of today. Young people look at the circumstances of today not as problems but as challenges.

How much do you invest in your children? Financial investment is something that you can measure out in dollars and cents. Emotional investments are the kinds of things that we feel deeply within our souls. Spiritual investments are the kind of things that we make the object of our prayers day-after-day. We know that we cannot make our children Christians, but we pray that God will carry on the great work within their souls in order that they may become the kind of persons that we would like to see them be — Children of God — children that have been redeemed in Christ. No, we don't complain about the investment that we have made. We can rejoice in it.

When God gives us a family it is one of life's greatest opportunities. For this reason, we don't count the dollars and the cents, we don't count the sleepless nights, we don't count the number of prayers. We think instead in terms of God's wonderful promises that whenever we have been faithful He will bless our efforts.

Politics

Look at options when considering energy's future.

by Roger Powell

Mr. Powell is a forester, working at Algonquin Park in Central Ontario.

Where do we obtain the energy required to run our machinery and cars, and to heat our buildings? Presently it largely comes from natural gas, oil, water power, coal and uranium. In forested areas some people take advantage of the energy received from burning wood. In England an imaginative man found a way to operate his car by using refined pig manure, of all things! "The plans of the diligent lead surely to abundance but everyone who is hasty comes only to want." (Proverbs 21:1-5).

The ultimate source of energy entering our planet is the sun. All People's United Church in Welland, Ont. now receives much of its energy from solar cells placed on the roof of the building.

Plants convert solar energy into various substances including sugars. Oil was formed very slowly from dead plant materials by pressure. Thus it can be seen that oil is actually a form of stored solar energy. When oil is burned we transform this stored energy into heat.

Once oil and natural gas supplies become depleted other forms of energy will have to be substituted. An energy policy must ensure that these other forms will not be lethal to man. I sometimes wonder what the possible

energy source. There is enough uranium to support the world's energy needs by fussion for millions of years into the future if we so choose. "It is not good for a man to be without knowledge and he who makes haste with his feet



A mechanical operation of tree planting

consequences of a nuclear accident, let alone war, would have on the earth and its life.

Surely no serious doubts on the safety of nuclear power stations, their associated industries or waste products should accompany the development of uranium as an

misses his way." (Proverbs 19:2)

I always feel secure to know that trees are a natural renewable resource which has many uses. It has been estimated that about 20,000 homes in Southern Ontario use wood as a primary source of heat. As a

forester I have spent well over a year living in tents where wood was the source of energy. A secure feeling comes from knowing that with a few impliments you can live without much of the modern sophisticated apparatus of our day. Perhaps someday plant fibre will once again be the earth's primary source of energy by producing alcohol from it.

As long as the sun keeps shining, energy is being sent to the earth. Solar generators capturing the sun's energy from sunlight are bound to be used more in the future. There is a set amount of sunlight reaching the earth. Any plan to reflect more sunlight from outer-space to the earth would likely be very dangerous. The consequences of such action could be a complete disruption of our climate and life.

Another important item to consider in an energy policy would be foresight. We must be assured that we have alternative forms of energy available to us before we have consumed any non-renewable energy resource.

Before we run out of oil or gas we must already know what source of energy we can turn to. Private industry and research does this to a large extent. Large oil companies can also be thought of as

energy companies. If oil runs out, so does their business, unless they research alternatives. The government must observe energy developments to make sure they comply with the energy policy and its safeguards.

I see no need to be concerned about using all the oil and gas resources we have as long as we have guaranteed alternatives. We must however be very careful not to permanently destroy our air, water or soil in the process of extracting and transporting oil. If this were to happen, plant-life, fish and wildlife, and eventually man would be threatened. Oil in the soil will kill trees and prevent plant seeds from germinating. Oil in water can kill fish and birds. An ecosystem can be severely disturbed by oil pollution. Gas can ignite very easily and could start a forest fire.

In remote areas of the Yukon and the Northwest Territories damage can be very devastating. In those areas much of the environment is very sensitive. The colder climate, possibility of earthquakes, presence of migratory mammals such as caribou, colder water, permafrost, and mountainous terrain are all factors which must be carefully considered when a pipeline is proposed.

Study Outline #7

What is an issue?

by Ben Vandezande

Often when we are looking at a specific topic or issue in politics we have to recognize that we are seeing only the tip of the iceberg. That is especially true if we get most of our information from the newspaper or T.V. news. In fact, because news reporting deals with events that "happen" from day to day we also deal with symptoms rather than getting at the roots of a problem.

For example, if you look at the rising price of gas one would conclude that Imperial Oil is in fact having a terrible time doing the "tough and expensive job of finding oil for a strong America." Further study indicates that it is not having a hard time of it — not when the profits have risen as the prices rose.

So how do we get under water, so-to-speak, to see what the rest of the iceberg is really like? This is a very important question if we are going to deal not only with symptoms but also solutions that get at all of the parts of the problem.

There are at least 5 questions that need to be asked to

get at a topic.

- 1) How is it rooted in a historical development?
- 2) How is it part of a larger event?
- 3) What is the main feature of this event?
- 4) What impact does this "event" have? (The ripple affect)
- 5) How does it show up as an underlying religious belief or spirit?

Most any issue can be tied back to religious beliefs. In this we can demonstrate the connection between what a man believes and what he does. In the same way, the solution we propose will need to be sorted in a new set of religious beliefs. Many people today say that every day events are influenced by what a man believes (ie.) what does the price of gas have to do with my religion?

Activity

Take a topic such as the price of gas, the price of bread, treatment of the poor, or whatever, and apply the above questions.

We should also learn to see that there are often many "sides" to an event. There are many areas of life that influence a topic or are influenced by it. Perhaps an example

will help. When you touch one part of a mobile above a baby's bed the whole mobile moves. That same principle applies to life in society. One action or event is either part of a larger set of events or will set off a number of "smaller" actions.

In order to get a picture of how this works in society try making a "web chart". It is really quite a simple tool but it helps to put very complicated problems into perspective on a single sheet of paper. (It is even better to do this as a group because then you take advantage of various talents and insight).

At the centre of the page write the topic you would like to look at further. Then write down suggested causes or consequences of this and connect them to the topic with a line. Some of the causes are related and should be grouped together. Also, some are more important than others, so you could rate them 1,2,3,4, etc. By the time you are finished you will have a picture that looks like a spider web!

This method helps you to make connections between problems, identify causes and effects and especially helps you to sort out what needs to be dealt with first, etc.

Of course something like this is a lot easier to do if you study up on the subject you are looking at. Read about it from a variety of viewpoints, visit people directly involved in that issue.

Activity:

Make a web chart of each of the issues in the coming election (ie.) unemployment, national unity, energy, etc.

Readings:

To help you with some of this we would suggest you read, C.J.L. Newsletters of Fall 1977 ("Peeling an onion") and winter 1978 ("Oh no, not another welfare study").

They provide an excellent introduction to understanding the many sides of an issue. Write: C.J.L. Foundation, 229 College St., Toronto, Ont. M4T 1R4.

Happy webbing!

Imagine the situation:

A group of people have heard that you are studying political life and what a christian response would be in politics. They are especially interested in hearing about why Christians should be involved in politics and also what you think christians should try to accomplish in politics. They have not heard much of this idea before (ie.) mixing christianity and politics; so they need to start from square 1.

So, prepare an outline for an informal talk you would give. Be clear and to the point as to: Why get involved in politics? -why do you suggest that

- kind of action?
- What specific activities would you suggest?
- what would be your goal?
- How will you put your aims into action?
- how will you work with the present system? (parties, etc.)
- When do you expect to do each stage of your action?
- when should we aim for our long range goals?
- Where will you meet?
- where do you hope to be especially influential?
- Who should be involved in your activities?
- who will get the work done?

Story of a teacher at Guatemala

by Gertie Gietema

Miss Gietema is CRWRC staff on loan to Alfalit.

Maria Elena lives in an agricultural community of 25 families, isolated in the mountains of Guatemala, where there is no electricity or running water, where the houses are made of bamboo and have no furniture, where there are no schools or stores, where anything that arrives has to be carried over steep slopes and rivers.

Maria Elena wanted to help those of her community who never had learned to read or write, who never got any primary education, who never had any books. Alfalit is a Christian, interdenominational organization. It provides materials and trains teachers, so that those who had never been able to go to school can learn to read and write and work together to improve their situation.

In Maria Elena's community, the work began after the area was seriously hit by the earthquake in February, 1976. Like so many others who lost their homes and friends, Maria Elena lost her mother and a sister. Because of the great losses, CRWRC sponsored a special Alfalit project to help rehabilitate those in this area.

Maria Elena was trained as a volunteer teacher and soon began teaching in her home. One of the first people she taught to read and write was her husband. She organized classes for all age levels. With the aid of a helper, she teaches 45 people a day at three different times. In this way the children receive some primary education. Men, who normally work in the fields growing corn or raising animals, take some time off to study. Women, who work hard all day cooking, raising children, or sewing and embroidering the colorful blouses and skirts they wear, also spend some time learning to read and write.

This is the first step to lasting improvement. When they can read, their minds are opened to many new things. They can read instructions, signs, the contracts they sign with landlords, and most important, the Bible.

Recently I visited Maria Elena and her community in Guatemala. We had to travel in a jeep for three hours and, when the road became impassable, we were met by men with mules. Then we traveled by mule for an hour over the steep slopes and a river. When we arrived, we were greeted by a group of men who were working on a small building that was going to be used for the Alfalit classes. We went on to the home where Maria Elena was teaching. Just about the whole community came as soon as we arrived. The students read to us. It was obvious that they had already made much progress. We talked with them and took their pictures. They showed a real support for what Maria Elena was doing, an enthusiasm for what Alfalit and CRWRC had provided, and a genuine appreciation that we were interested enough to come all that way to see them.

All over Latin America, underprivileged and poor people are helped by Christians who care enough to do something — though Alfalit and CRWRC.

Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-638-2260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struiksma, 536 Carluke Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Barrie: Velma Vander Horst, 40 Anne St. N., Barrie, Ont. L4N 2B6 (705) 726-1259. 19 year old girl is looking for work dealing with children or the elderly. Has references. Previous experience: waitress, domestic help, gardening and S.W.I.M.'er. Willing to do any type of work.

Beamsville: Aletta VanderPlaat, Box 1157, Beamsville, Ont. L0R 1B0. 18 year old girl looking for factory, office or store job. First year Calvin college.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

Brantford: Annette DeBoer, R.R. #7, Brantford, Ont. N3T 5L9. Phone: 519-752-8719. First year Dordt College student, experience in a Dutch Store and farm work. Willing to learn.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370. High school student is looking for a summer job.

Caistor Centre: Evelyn Struyk, R.R. #3, Caistor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Cayuga: Laurie Irwin, R.R. #4, Cayuga, Ont. N0A 1E0. Phone 768-3044. Age 19, Mohawk College, Business Administration Student. Prefers job related to accounting.

Fordwich: Raymond Borg, R. R. #1, Fordwich, Ont. N0G 1V0. Phone (519) 335-3669. A 17 year old student willing to work at anything.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanraamsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Guelph: Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 824-8529. Turning 16 in Sept. 160 lbs., 5'8" tall. Hard worker, willing to do anything anywhere in Ontario. Two years experience in Fish and Chip business.

Guelph: Alisa Bakker, 208 Waverley Dr., Guelph, Ont. Phone: 822-4782. 1st year Calvin College; Age: 21; Available May 23-Aug. 31; Experience: 3 yrs. office work; short-order cook, house & gardening. Areas preferred: London, Stratford, Guelph and Toronto.

Guelph: Peter and Eric Buss, 72 University Ave. W., Guelph, Ont. N1G 1N7. collect 519-824-9528. Peter will be 15 in August, has 2 summers experience on dairy farm. Eric is 13. Both would like to work on farms, not necessarily on same one. Money is not main object.

Guelph: Student 22 years old looking for summer work in the construction field. Have 3 years and several summers experience in residential construction. I am presently enrolled in a construction course in the area college. Have my own transportation. 43 Dufferin St., Guelph, Ont. N1H 4A2. Phone 519-824-2092.

Hamilton: Marian Vanden Burg, 87 West 5th St., Hamilton, Ont. L9C 3N5. Phone: 383-4932. I am 17 years old looking for summer employment in the Hamilton area. Experienced babysitter.

Hamilton: Corry Geerts, 278 Sanatorium Rd., Hamilton, Ontario, L9C 2A1. Age 18. Willing to do any type of work. (Need some money for college) Special interest in handicapped children. Has experience in housework, babysitting, janitorial work (2 years), working with handicapped adults and children. Available all summer.

Hamilton: Bill Spoelstra, 217 Sanatorium Rd., Hamilton, Ont. L9C 1Z4. Phone 416-383-6436. 16 year old high school student looking for summer employment. Willing to work at anything.

Hamilton: 15 year old high-school student looking for summer work (June, July and August). Preferably in the Hamilton area. Contact: Dave Jongsma, 241 Stonechurch Rd. E., Hamilton, Ont. L9B 1B1. Phone 389-7821.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

Grand Rapids, MI: James Ward, former leader of ELAN appreciates solo engagements during August. Contact Hans Altena (616) 241-3787.

Islington: Agnes Vandergang, 4649 Dundas St. W., Islington, Ont. M9A 1A4. Phone 233-7452. Available early May-late August, Age: 20, 2nd year Chr. College student. Previous summerwork: Nursing Home, Pine Rest Chr. Hospital, Playschool. Interest: Handicapped Children. Preferred location: Toronto.

Mount Hope: Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

Pine Grove: Corinne Smit, 16 Waymar Heights, Pine Grove, Ont. L0J 1J0. Tel: 416-851-1035. I am a student taking a two year Graphic Art and Advertising course at Humber College. I would like a summer job related to this field.

Ripley: Helene Peet, Box 212, Ripley, Ont. N0G 2R0. 17 year old girl is looking for work, preferably in Western Ontario. I love to work with children, but will take any available job.

St. Catharines: Ray Louter, R.R. #2 Irvine Rd. N., St. Catharines, Ont. L2R 6P8. Phone 934-0695. I'm a 17 year old student going to college next year. I have 2 years part time greenhouse experience but willing to do anything legal.

Sarnia-Mississauga: I am a graduating grade thirteen student looking for employment before entering university. My ambition is to become an elementary school teacher. I would like employment, preferably with children, in either the Sarnia, or Mississauga region. I sincerely hope that you can aid me in my search. Marg Bysma, 230 Capel St., Apt. 104, Sarnia, Ont. N7P 7P9.

Smithville: Jack Rintjema, 119 Morgan St., Smithville, Ont. L0R 2A0. Tel: 416-957-3446. 2nd year electronics student seeking work experience in electronics.

Strathroy: Darlene Zwart, 493 Dewan St., Strathroy, Ont. N7G 3C6. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until September. Phone: 519-245-0454.

Teeswater: Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Utopia: Jane Borger, R.R. #2 Utopia, Ont. L0M 1T0. Phone (705) 424-9414. 17 year old girl — any type of work.

Wellandport: Alice Spek. General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

Whitby: Jane Hendriks, 86 Garrard Rd., Whitby, Ont. L1N 3K5. I am 16 and am willing to do Day camp, babysitting, store work and waitressing.

Willowdale: Harold Regeling, 151 Wedgewood Dr., Willowdale, Ont. M2M 2H8. Preferably having work in the Willowdale district and will do gardening, store help etc.

Winona: Shirley Knegt, 239 McNeilly Rd., Winona, Ont. Phone 643-1051. 15 year old girl experienced in babysitting and willing to do any other type of work.

job MARKET

For our records would you kindly inform us as soon as you have found a job or summer help through "Job Market." We would like to know if readers are getting results through this service.

Winona: Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Designer. Employment sought: Commercial art, graphic design, Printing House.

Woodstock: Richard Alblas, R.R. 5 Woodstock, Ontario N4S 7V9, 467-5452. Age: 18 years old. Would like a job on a dairy farm from half of June to the middle of September. Has plenty of experience since I have lived on a dairy farm all my life.

Edmonton: Jack Miedema, 21 Collier Cres, Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day. please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

Vauxhall: Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

Dollard des Ormeaux: Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-684-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

Truro, N.S.: 56 Farham Rd., Truro, N.S. B2N 2X8. I am 17 years old, would be able to start July 1st. Preferably on a dairy or beef farm.

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. Phone 648-1547 looking for a student over 16 years old for work on a dairy farm, for June through August. Milking experience preferred.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed: 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

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Invasie der wetteloosheid

De heerschappij van Christus en de heerschappij van de mens staan tegenover elkaar in deze wereld. De mens wil vrij zijn, vrij ook van God en van Zijn wet. Er is een streven, en het is er altijd geweest, en het schijnt steeds sterker te worden dat de mens zijn eigen wetgever behoort te zijn.

Iemand schrijft me: het wordt zo moeilijk om in deze tijd Christen te zijn, want overal verbreekt men de band met God. En als je vasthoudt aan de normen, die altijd als Gods normen ons werden voorgehouden, dan vindt men ons ouderwets. Het is inderdaad een moeilijke tijd om in te leven. We beleven om zo te zeggen een invasie der wetteloosheid. En wij hebben als God kinderen de roeping om tegen deze geest der wetteloosheid de strijd te voeren.

Christus is onze Koning. En dit is juist de kracht en de blijdschap van het Christenleven dat het geworteld is in de soevereine heerschappij van Christus. Hij heeft alles over ons te zeggen. In ons hart en daarbuiten. Over onze ziel en ons lichaam, dat ook! Alles is Zijn eigendom. Het gaat maar niet om een heerschappij over de buitenkant van ons bestaan, niet over ons zondagse bestaan, maar over heel ons bestaan, buiten-en binnenkant. Binnenkant ook, gedachten zijn niet tolvrij. Alles is aan Zijn heerschappij, Zijn wet onderworpen. Dan moeten we ook dat hele bestaan overgeven aan Christus en stellen onder Zijn heerschappij. Onze gaven en talenten, onze levenskracht en onze gezondheid, ons geld, ons goed, onze vrije tijd. En dan leven we pas. Dan zijn we ook echt vrije mensen.

We zijn vrij, als een vis in het water. Gebonden aan het water is er voor die vis leven, vrijheid. Hij kan daarbuiten niet leven. En zo is het nu ook met een mens. Alleen in gebondenheid aan de Heer Jezus Christus, alleen als we Hem volgen, en Zijn voetstappen drukken, dan leven we echt. Dan gevoelen we ook dat we gelukkige mensen zijn. We zijn immers net als die vis "in ons element".

We behoren de begeerte te hebben om naar Gods wil te luisteren. Alleen als we met een oprecht hart kunnen bidden: leer mij naar Uw wil te handelen, dan zijn we blij, anders is er onvrede met God en met ons zelf. Dan weten we niet waar we het zoeken moeten, tenzij dat we er over heen leven en van de ene zonde in de andere tuimelen, en zo de band met God kwijt raken. We zien dan niet dat de heerschappij van Christus ons alle ruimte geeft om ons zelf te zijn, ons te ontplooiën, en ons ideaal na te streven. Dan moeten we, zegt onze belijdenis, "door een ernstige boetvaardigheid op de weg wederkeren" zodat het vaderlijk aangezicht van God opnieuw aan ons verschijnt. Dan zeggen we: wat is het heerlijk om een Christen te zijn, en te mogen weten dat Jezus Christus onze Zaligmaker en Koning is, "die ons zo regeert dat Hij ons bij de verworven verlossing bewaart".

Laat dan de Heer Jezus nummer één zijn in uw leven. Laat Hij alles te zeggen hebben. Lees in Zijn Woord wat Hij van u vraagt. Denk na over uw leven, en bid elke dag: leid mij in uw waarheid, Heer, leer ijverig mij Uw wet betrachten. Laat het onze lust zijn om de Heiland te dienen. Zonder Hem kunnen we niet leven. Zonder Hem is er geen vrede met God. In de strijd tegen de wetteloosheid moeten we ook als Gods kinderen het voorbeeld geven om dicht bij de Heiland te leven. Calvijn schrijft ergens; de vroomheid is het fundament van het leven. Als onze mensen maar wat vromer waren dan zou de geest der wetteloosheid niet zo'n inbreuk kunnen maken in onze geleerden. Dapper zullen we de Heiland moeten volgen!

Waarom willen we in zo menig opzicht met de wereld mee doen? Hebben we dan niet genoeg aan de gaven van Gods genade. De moderne god der wetteloosheid kan ons geen vrede noch vreugde geven. Als we onze eigen weg, de wetteloze weg, gaan, dan hebben we toch later altijd een bittere nasmaak in de mond. Als Gods kinderen zullen we een phalanx moeten vormen in de strijd tegen de geest der eeuw. Trouw moet blijken. Met elkaar zullen we de schouders moeten zetten onder al dat werk dat in Gods kerk en koninkrijk moet worden verricht. Gezamenlijk moeten we de geest der wetteloosheid het hoofd bieden. Dag in dag uit zal Gods volk moeten bidden: Heer, wat wilt U dat we zullen doen? anders komt het niet goed.

J. Van Harmelen

Schoolstrijd in Noord Amerika

Door Rev. Andrew Kuyvenhoven

Overgenomen uit de Wachter, 4 april 1978.

Het woord "schoolstrijd" brengt, voor de ouderen onder ons, veel gevoelens naar de oppervlakte. De gedachten gaan naar die periode in de Nederlandse geschiedenis waarin de liberale levensopvatting het onderwijs volledig beheerste.

Toen werd het Christelijk volksdeel wakker. Met grote offervaardigheid hebben Christelijke ouders Christelijke scholen gebouwd. En God gaf de overwinning in de "strijd": uiteindelijk werden alle scholen door de staat erkend en betaald, zolang bepaalde technische normen werden in acht genomen.

"Schoolstrijd" is niet slechts een plaatselijk verschijnsel. Zolang er een veelheid van levensovertuigingen bestaat en zolang een van deze tracht de andere te overheersen, zolang zal de strijd der geesten uitgroeien tot een schoolstrijd. Waar geleefd wordt daar wordt onderwijs gegeven. En waar de opvoeding plaats vindt daar moeten fundamentele vragen beantwoord worden. De ant-

woorden voor zulke vragen komen niet uit een rekenboekje maar uit een catechisatieboekje.

Opvoeden is niet alleen leren wat men zoal in zijn leven doen kan; maar het is leren wat men met zijn leven doen moet. Daarom wordt de aard van de opvoeding bepaald door de aard van het geloof.

Het is dus niet te verwonderen dat in Noord Amerika, waar we in de laatste tien jaar een ontwakking hebben meegemaakt van het Christelijk geloof (moediger en meer zelfbewust dan in vele jaren daarvoor), ook de eis voor een vrije Christelijke school met meer aandrang op de agenda wordt geplaatst.

Bij voorbeeld: In 1978 is in Canada een nieuw evangelisch maandblad begonnen dat *Faith Today* wordt genoemd. De naam schijnt een verbinding te leggen met het bekende blad *Christianity Today*. De redacteuren zijn Leslie K. Tarr en Barrie Doyle, die tot de meest bekwame Canadese Christelijke journalisten behoren. De eerste officiële uitgave van het blad, februari 1978, besteedt zes van de dertig pagina's aan het onderwerp van de Christelijke school, en een zevende bladzijde is gewijd aan Egerton

Ryerson (1803-1882), de vader van het Canadese onderwijsstelsel.

Het belangrijkste artikel heet "Maak de Scholen Vrij" en is geschreven door Geoffrey Shaw, "een vooraanstaand man bij het onderwijs in de Pinkstergemeenten in Newfoundland." Ik weet niet waar hij zijn theorie geleerd heeft. Wie in onze traditie is opgegroeid heeft de argumenten van Geoffrey Shaw vaker gehoord. Shaw toont aan dat onderwijs nooit neutraal kan zijn, dat de verantwoordelijkheid voor de opvoeding door God zelf aan de ouders is opgelegd, en dat de staat, als zij zich met het onderwijs bemoeit, geen religieuze keus mag maken en daarom verplicht is alle godsdienstig gekleurde onderwijsinstellingen gelijkelijk te behandelen.

Het doet er ook weinig toe of Mr. Shaw zijn kennis van de Calvinisten heeft ontvangen of dat hij zelf tot de gelijke conclusie is gekomen. Het is belangrijk dat een inzicht baan breekt dat onvermijdelijk tot een schoolstrijd leiden moet en dat we hier een bondgenoot hebben gevonden.

Mr. Shaw is in een voortreffelijke positie omdat hij in Newfoundland woont. In deze kleine Canadese provincie is

PERSOVERZICHT

door Carl D. Tuyl

- Niet alleen Italië, maar de hele wereld betreunde het sterven van Aldo Moro. Het lichaam van de voormalige Italiaanse premier werd ontdekt in een gestolen auto in het hartje van Rome. Betuigingen van medeleven en protesten tegen de terreur van de Rode Brigade waren algemeen. Het parlement in Ottawa verdaagde haar zitting als een teken van rouw. De begrafenis vond plaats zonder militaire eer bij besluit van de familie die op deze manier haar afkeuring toonde tegen de regering die tot op het laatste toe weigerde om met de ontvoerders van Moro te onderhandelen. Moro's gijzeling duurde 55 dagen.

- Een Zuid Afrikaanse legermacht infiltreerde het naburige Angola. De expeditie was gericht tegen guerrilla bases. Angola heeft zich tot de Verenigde Naties gericht met een dringend verzoek om een bijeenkomst van de Veiligheidsraad.

- Menachem Begin deed een beroep op de Amerikaanse Joodse gemeenschap om Israël te blijven steunen. De Israëlische bewindvoerder sprak ook tijdens zijn verblijf in de Verenigde Staten over plannen voor hernieuwde onderhandelingen met Egypte.

- Washington ziet deze dagen een gestage stroom van Arabiese onderzoekers die trachten leden van het Congres over te halen om de verkoop van straaljagers aan Saudi Arabie goed te keuren.

- Een opinie onderzoek onder leden van de

Demokratiese partij in Amerika toonde dat 53 procent van de leden Senator Edward Kennedy prefereerden boven Carter als kandidaat in het verkiezingsjaar 1980.

- De Social Credit partij koos een nieuwe leider tijdens haar nationale congres in Winnipeg. De leiding van de partij, die de laatste tijd nogal aan sterkte heeft verloren, is nu in handen van Lorne Reznowski een 49-jarige professor van de Universiteit van Manitoba. In zijn toespraak tot de afgevaardigden zei Reznowski dat een van de doelmerken van de partij "herstel van het gezin als fundament van de maatschappij" zal zijn.

- Het aantal werklozen in Canada vermindert met 46.000 gedurende de maand April. De Canadese dollar versterkte haar waarde tot meer dan 89 cent in Amerikaanse geldeenheid. Ondanks deze stijging in waarde bleven internationale geldhandelaren hun wantrouwen uitdrukken ten opzichte van de Canadese economie.

- Woordvoerders voor de koninklijke familie in London kondigden aan dat het huwelijk van prinses Margaret ontbonden zal worden.

- Trudeau heeft aan alle speculaties voor een nabije verkiezing een eind gemaakt door aan te kondigen dat hij niet van plan is om dit voorjaar het parlement te ontbinden. Journalisten zullen naar andere onderwerpen moeten omzien om de kranten te vullen.

Schoolstrijd in Noord Amerika

het school systeem gebaseerd op de vrije keus van de ouders. Sinds 1954 hebben de Pinkstergemeenten hun eigen scholen in Newfoundland waarvoor zij dezelfde financiële ondersteuning krijgen die de andere scholen ontvangen. Zo hoort 't, zegt Mr. Shaw. De vrijheid moet aan de ouders gegeven worden om de school te kiezen die overeenkomt met de geloofsopvatting van de ouders. Shaw denkt dat een "voucher system" de gemakkelijkste manier is waarbij de regering een veelvoudige vorm van onderwijs kan financieren. In dit verband is het interessant in *The Banner* te lezen dat zulk een systeem nu besproken wordt in Michigan.

De vredelievende Mennonieten zijn ook in de Canadese schoolstrijd betrokken. Het departement van Onderwijs in Alberta diende een aanklacht in tegen een aantal volgelingen van Menno Simons, omdat zij hun kinderen niet naar school stuurden. "Wij sturen ze wel naar school," zei mijnheer Wiebe. "Komt u alstublieft maar kijken en luisteren; onze kinderen krijgen goed onderwijs van de onderwijzers die wij zelf benoemd hebben." Maar het Departement ging niet kijken en vroeg 't gerechtshof een uitspraak te doen. De Mennonieten wilde niet eens een advocaat in de arm nemen. "God verdedigt ons," zeiden ze. Toen benoemde het gerechtshof iemand die ambts-halve (als "amicus curiae," vriend van de rechtbank) de zaak der Mennonieten bepleitte.

Rechter Oliver, in Three Hills, Alberta, schreef negenen-vijftig bladzijden vol in zijn keurig handschrift. De rechter ontzenuwde bijna alle argumenten die Mr. Pidruchny had opgesteld ter verdediging van de Mennonieten. De rechter ontkende dat speciale beloften gegeven waren door de Provincie van Alberta aan de Duitse immigranten. De rechter zei dat niet alleen de minister van onderwijs, maar ook zijn ambtenaren de wet mogen toepassen. En hij gaf toe dat de wet voor het onderwijs in de Provincie van Alberta eiste dat de kinderen van mijnheer Wiebe naar de publieke school moesten worden gezonden.

Maar, zei de rechter, op de laatste paar bladzijden van zijn lang opstel, die wet is niet goed. Die wet druist in tegen de godsdienstvrijheid die beloofd is aan iedere burger van Alberta. "En daarom verklaar ik dat de Mennonieten van Holdeman onschuldig zijn aan wat hun ten laste is gelegd." De volgelingen van Menno Simons, nu in het beklagden-bankje van Three Hills, Alberta, zeiden "Dank U, Here God, dat U ons zo goed verdedigd hebt."

En zo helpen de Pentecostals in Newfoundland en de

Mennonites in Alberta ons om deschoolstrijd op de agenda te plaatsen in Noord Amerika in het jaar onzes Heren 1978.

De uitspraak van het gerechtshof in Three Hills, Alberta, is natuurlijk niet het einde van de strijd. Het Departement moet wel in hoger beroep gaan, want deze uitspraak doet het hele onderwijs systeem wankelen. Rechter Oliver verklaarde dat de onderwijswet onverdragelijk was met de godsdienstvrijheid. En dat opent natuurlijk vele deuren. Trouwens, de Christelijke scholen in Alberta ontvangen reeds 40 percent van het subsidiebedrag dat de regering van Alberta betaalt per student in de Publieke Scholen. Maar het Departement kan tot nu toe eisen dat de leraren in privé-scholen een vergunning moeten hebben om in Alberta te doceren. En de uitspraak in Three Hills

neemt zelfs dit wapen uit de hand van de regering.

Het ziet er dus naar uit dat langzaam maar zeker grond gewonnen wordt in de schoolstrijd in Alberta. En we bidden dat de oprichters van King's College, een Calvinistische intelling voor hoger onderwijs, mogen slagen in hun plannen om in september 1979 de opleiding officieel te beginnen.

Zes provincies in Canada hebben nu de een of andere vorm van financiële steun voor niet-publieke scholen. Helaas zit er nog niet veel beweging in Ontario, de dichtst bevolkte provincie waarin wij de meeste Christelijke scholen hebben. Toch zijn er zoveel inkonsequenties in de huidige wetgeving en zoveel goede argumenten aan de zijde van hen die om gelijkstelling vragen, dat de regering van Ontario op de lange duur wel

bakzeil moet halen. Ontario bekostigt, naast het publieke onderwijs, ook de Rooms Katholieke scholen, behalve de hoogste klassen van de Rooms Katholieke middelbare scholen; want die bestonden nog niet toen de wet werd aangenomen. Dit is een van de schrijnende inkonsequenties. Men mag veronderstellen dat de dag komt waarop zelfs de wetgever in de gaten krijgt dat deze regel gebaseerd is meer op een historisch incident dan een beginsel van gerechtigheid. Hij moet de wet afschaffen of uitbreiden.

Intussen hebben de voorstanders van de zgn. privé-scholen zich georganiseerd in de *Ontario Association of Alternative and Independent Schools*. Als zodanig zijn zij in staat meer politieke invloed uit te oefenen en een doorgaande campagne te steunen. Er moet inderdaad nog heel

wat weerstand overwonnen worden.

Het woord "schoolstrijd" roept herinneringen op aan een enigszins heldhaftige geloofsstrijd. Maar wie er over denkt, moet zich ook herinneren dat de medaille een keerzijde heeft. Er is een aanwijsbaar verband tussen de financiële gelijkstelling van het Christelijk onderwijs in Nederland en de verflauwing van het Christelijk karakter van deze scholen.

Ik ben niet van mening dat angst voor geestelijk verlies ons zou moeten weerhouden van een politieke strijd. Maar we zullen wel moeten onthouden dat de bevordering van het Christelijk karakter van het onderwijs een strijd op zichzelf is. Daar zijn we niet mee klaar, zelfs niet, en vooral niet, als ieder kerklid meedoet en de regering de rekening betaalt.

Ontario Place. Opent 20 mei.

Dat is amusement. De hele dag.
Elke dag.



Muziek. Films. Multi Media Shows. Kindervoorstellingen. Muziekkorpsen. Eetgelegenheden, dansgelegenheden en nog veel meer. Vanaf zaterdag 20 mei is Ontario Place uw meest waardevolle uitstapje.

Het Forum biedt dagelijks live-concerten op het draaiende podium en laat enkele van de grootste namen voor u optreden in klassieke, rock, country en populaire muziek. En dit jaar zijn er elke week matineeën. De Bandshell biedt een programma van hedendaagse Canadese groepen terwijl Showboat de muziek naar het water brengt. Al deze vermakelijkheden zijn gratis.

De bijzondere waagstukken van Children's Village bieden ongedwongen activiteiten voor kleuters en niet-schoolgaande kinderen. De drie Pavilion Theaters hebben een verbijsterende nieuwe voorstelling van geluids-dia's, een nieuw kinder theater en de nieuwe "Reflection" ervaring. Cinesphere, het enige theater in z'n soort in Canada, biedt spectaculaire films op reuzen-scherm.

U kunt dineren in ons prachtige Trillium Restaurant of een keuze maken uit 3 centra, bestaande uit restaurants en pubs met terrassen aan het water, amusement en dansen. Er zijn boetiekjes, een speelgoedzaak, mini-golf,

waterfietsen, toerboden, HMCS Haida, artiesten,

clowns, Ontario Place dieren, een haven, en nog veel meer.

Dat is Ontario Place. Dat is amusement. De hele dag. Elke dag.

Openingsuren: Het park gaat open om 10.30 v.m. en sluit om 1.00 v.m. ('s Zondags om 10.00 n.m.) De theaters gaan open om 11.00 v.m., de laatste show begint om 9.30 n.m.

Dagelijkse zomer programma's: Het park is open 7 dagen per week van 20 mei tot 4 september (Labour Day)

Weekendprogramma in de herfst: Van 9 september tot 9 oktober is het park alleen open op de zaterdagen en zondagen en op holidays.

Algemene toegangsprijzen: *Volwassenen (18 jr. en ouder) \$2.50, na 9 uur n.m. \$1.00. Jongeren (13-17 jr.) en kinderen (12 jr. en jonger) \$1.50. Kinderen (12 jr. en jonger) onder geleide van een volwassene \$0.50. Bejaarden hebben vrije toegang.

*OPMERKING: Enkele prijzen en gedragslijnen veranderen gedurende de Canadese Nationale Tentoonstelling van 16 augustus tot 4 september. Openbaar vervoer door bussen, trams, GO-pendeldiensten en door speciale expres-bussen met een afzonderlijk tarief van en naar de ondergrondse Parkeergelegenheid aanwezig op het vasteland en op 't Oost Eiland.

Diversen: Voor gehandicapten of mensen met andere gebreken zijn gratis rolstoelen beschikbaar op aanvraag, bel (416) 965-7619. Honden, skateboards, en fietsen zijn niet toegestaan op het terrein.

Ontario Place, 955 Lakeshore Blvd. West, Toronto, Ont. Canada M6K 3B9 (416) 965-7711.

ontario place

A Crown Corporation of the Government of Ontario. Ministry of Industry and Tourism. Honourable John R. Rhodes, Minister.

de levens geschiedenis van **Pieter Vermeulen** door Gé Verhoog

15

Gemeente Velsen ©

"Hoor hem," hoont Toon de Lijs, "zeg maats, hij het wel cente gekrege, moet je zien wat een jas die an z'n bast het, neemaar, wat een jas!"

De Natte heeft het al gezien. "Dat zag ik ook al met m'n kluisgate," bericht hij grommend, "hoe kom je daran? Gestole natuurlijk."

De Paardekop telt losse centen uit voor Alfred, die ze haastig opstrikt en in de geldlade doet.

"Die jas," zegt de Paardekop kalm, "die jas kom ik zo an: die benne ze me weze brenge." Hij doet de deur open, stapt naar buiten, waar hij op de terug weg drie kroegen zal ontmoeten, die hij niet kan overslaan, want een alleen staand mens moet wát hebben.

"Hij zal die jas toch niet van die malle meester hebben?" overpeinst de Natte, "die kerel is er gek genoeg voor."

"Ik vind die meester niet zo gek," komt Alfred, "hij doet zijn best om iets van de kinderen terecht te brengen."

De Natte keert zich naar Alfred. "Waarom mot dat? Benne 't zijn kinderen? As kinderen derlui knuisten maar leren gebruiken, is 't mijn zat genoeg."

"Nou," haalt Toon de Lijs uit, "die meid van mijn is ook op dat schooltje en hoe lang zal dat weze, laas kijke: van de maand Maart af en nou is het October en ze ken al een mooi versie zinge."

Malle Eipie barst in een lach uit. "Moeten we daarvoor schoolgeld betale? Mijn te duur! Iedere week tien cente schoolgeld en as ze niet kommen, even zo goed tien cente betale — die schoolmeester wordt slapend rijk van onze cente!"

"Ik betaal niet als ze niet naar school gaan," verzekert de Natte, "als ik niet werk, krijg ik ook geen cente."

"Nou," valt Alfred in, "jullie moeten het verschil wel zien, you know! De meester werkt elke dag, dus de kinderen kunnen komen en het is niet duur."

"Jij had zelf schoolmeester moeten worde," knort de Natte, "man, wat ken jij femele."

"Nou, ik gaan maar weer," kondigt Malle Eipie aan, de deur opentekkend en in zijn kapotte zak voelend of de tabak er nog wel in zit, "we motte de kroegbaas niet late wachte."

"Toch zal ik de meester in de gate houe," miert Toon de Lijs, "ik geloof niet, dat die man dat allemaal voor niks niemandal doet, maak mijn wat wijs. Hij is een pottelijker en dat isie."

Met hun grote zwaaiende stappen keren ze naar de Heide terug; onderweg ontmoeten ze Hannes, die moelzaam over het pad sjokt. Het is al schemerig.

"Waar mot dat naar toe, Hannes?"

Hannes kijkt naar de slikkers, hij behoort zelf ook tot die werkgroep en kan niet uitstaan, dat hij, juist hij die verdomde zere voeten heeft; waarom die anderen niet?

"Ga je weer baaje?" vraagt de Natte. Spinnig kijkt Hannes hem aan. "Je gelooft er niet in," zegt hij donker grommerig, "ik zeg: je moet erin geloven, mijn helpt 't altijd, denk je dat ik anders op deze kouwe avond ging kuire?" Hij sjokt moelzaam door, in zichzelf pratend en even nagezien door de anderen.

Hannes bereikt de smalle Engelmundus-beek, die bij de oude Engelmunduskerk stroomt. Hij grauwet tegen zichzelf omdat hij het kerkhof over moet, dat op een terp naast de kerk ligt. Als het water in de Wijkermeer hoog staat, blijft de kerk met terp tenminste droog. Hij kan ook een andere weg nemen, want de beek begint aan de duinrand en loopt over de Heide naar Velsen, maar Hannes

heeft zoveel geloof in Engelmundus, dat hij het water dicht bij de kerk het meest geneeskrachtig acht. Daarom loopt hij alleen, scharrelt door het zand en het lage struikgewas naar de beek, waar hij zijn beide voeten in het ijskoude water steekt om deze meteen weer vloekend terug te trekken. Wat een kou—

Verstolen kijkt hij even naar de oude vierkante toren van de kerk achter hem; het donker maakt alles nog spookachtiger, maar zijn voeten doen hem zo zeer, dat hij deze reis er voor over heeft. Langzaam steekt hij zijn tenen in het water; hij weet bij ondervinding dat alles moet wennen en alras zit hij met beide voeten in het stromende water. "Heilige Engelmundus," prevelt hij, maar hij komt niet verder en dan probeert hij het ook niet meer: hij kent de heilige nauwelijks. Wie was Engelmundus? Waarom bouwden ze een kerk voor hem? Och, wat hindert het eigenlijk als de beek, die geneeskrachtig water heeft naar men zegt, hem maar helpt. Dan hoeft Engelmundus niet tevoorschijn gehaald te worden. Hij voelt het gloeien overgaan, de pijn vermindert en dan tracht Hannes op te staan. Het gaat, hij loopt een paar stappen de kleine hoogte op; het is nu bijna geheel donker.

"Hé!" roept hij plots geschrokken uit. Een gestalte komt naar hem toe, een lange kaarsrechte gestalte, zo uit de graven opgestaan natuurlijk. Hannes geeft een wilde angstschreeuw — nu ziet hij zelf dat de duivel in eigen ontzettende gestalte hier 's avonds ronddoelt; hij keert zich in een afschuwelijke angst ineens naar de beek: als hij eens in het heilige water sprong?

"Schrik maar niet," hoort hij een kalme stem, "wie ben je en wat doe je daar in de kou?"

De meester, schiet het door Hannes heen en een onmetelijk gevoel van opluchting maakt al zijn spanningen los — het is de meester maar.

"O meester," hijgt Hannes, "ik dacht subiet, dat u de duivel was."

Hij hoort de meester lachen. "Zo, ben ik dan een teleurstelling of een opluchting?" vraagt hij plagend, "je bent zo met de werken van de duisternis bezig, wat is er eigenlijk aan de hand?"

Hannes heeft zich door het mulle zand gewerkt, komt naast de meester lopen. "'k Het zere voete," deelt hij mee. "somwijle ken ik niet lopen en dat mot toch, ik ben slikker en dan sta ik de ganse dag met me pote in 't slik en de modder; ze zegge dat 't goed is voor 't zeer, maar ik het er merakels last van." Hij zwijgt even, langzaam lopen ze over de vlakke: het lampje van de meester verlicht schaars het zandpad en het onkruid.

"Nou, de Engelmundusbeek is gegrave door de heilige Engelmundus en dat water is dan ook heilig en helpt en omrede ik vanmiddag weer zo'n duivelse last had, dacht ik: komp, effe naar de beek."

"Heeft het geholpen?"

"Wel wat, ik ken nou weer lopen."

De meester kent Hannes wel; hij woont met zijn vrouw Ijda in een keet vlakbij het hof van vrouw Pieterse; zijn dochtertje Truitje is op school. Het is een polderwerkersgezin, maar niet van het laagste allooi. Hannes timmert niet hoog en is niet bepaald snugger, maar of hij laag en gemeen is? De meester gelooft het niet direct. Nu loopt Hannes naast hem en de meester ziet een mogelijkheid, waar zijn werk vol van is. Hannes moet van zijn pijnlijke voeten af, het gezin zal daarom vanzelfsprekend bezocht worden en de jonge Truitje kan wellicht een gelukkiger leven tegemoet gaan dan velen van haar omstandig-

heden.

"Ja," zegt de meester, "er bestaat wel een andere oplossing voor je voeten dan die ijskoude beek, hoewel het water altijd goed is voor dergelijke narigheden. Ik kom eens langs, want julie hebben een kind bij mij op school."

"Ja meester," een plotselinge blijde toon klinkt in zijn stem, "ze is de enige die naar school wil; ik heb acht kindere en zij gaat allenig naar de school."

"Wat doen die anderen?"

"Och meester, wat zo'k zegge? Ze benne veel bij de boer of ze zitte bij 't slootje te visse of, ja — wee'k veel. Ze benne bekans de hele dag weg want Ijda ken ze niet altijd verdrage, ziet u."

De meester kent het systeem: de kinderen worden 's morgens buiten gezet en 's avonds pas terug verwacht — geen lastposten in de keet.

"Truitje komt vaak bij Klaartje van dooie Pieterse," gaat Hannes voort, "dat is een merakels nette meid, ik het gehoord dat vrouw Pieterse weg wil naar de Eilanden, maar Klaar wil niet weg."

"Waarom niet?" De meester denkt aan Pieterse, de spitter, die bij de droge ploeg hoorde en jammerlijk omkwam bij het oproer op de Heide. "Waarom wil Klaartje niet weg?"

Ze staan voor de bouwvallige keet van Hannes; kindergehuil dringt tot hen door met de schreeuwerig bezwerende stem van Ijda erdoor heen.

"Wee 'k veel." Hannes haalt de schouders op, "wat wee'k van Klaar af? Als die meide de kolder in der kop hebbe en ze zegge dat ze 't van Leen het, van Leen van Kampen, kruijer bij 't knaal." Hij duwt met zijn vuist de deur van zijn keet open: "Nou meester, ik ben d'r en 't goeie."

De meester groet terug, loopt met veel gedachten naar huis; er is een wonderlijk lachen in hem: welk bestaan leidt hij hier met zijn Mietje. Er is niemand, die met hen wil ruilen, maar toch wil hij hier blijven omdat hier iets is, dat hem boeit. Deze mensen, deze wereld, deze ongekende wereld — alles kan hem mateloos intrigeren.

Voor hij de houten deur van zijn woning opendoet, glijdt een maanlicht over de ramenvan de school als van een onwezenlijke hand. Hij denkt ineens aan die eerste avond, toen hij hier stond voor zijn werk begon. Waarom doet hij het? Zal hij iets bereiken? Hij lacht om die vragen. Alsof dit het probleem is. De mens, die in God gelooft, heeft de Bijbel als handboek en daar staat in: werp uw brood uit op het water. Verwacht daarom niets, werk alleen stug voort. In de smalle gang komt de geur van koffie hem tegemoet; een blijdschap doorstraalt hem; wat wil hij nog meer dan deze vrouw als steun in zijn werk?

De juffrouw heeft de deur reeds geopend. "Heb je oponthoud gehad?" vraagt ze, "kom gauw binnen, ik heb het kacheltje branden — zal ik reeds koffie inschenken?"

De meester wrijft lachend in de handen. "Natuurlijk wijfke, wat zou ik anders willen? Koffie houdt de mens pittig."

De gele lancaster gordijnen zijn neergelaten, de petroleumlamp geeft een zacht schijnsel op de tafel, waar het rode tafelkleed met het koffieservies in het midden een grenzeloze milddadige huiselijkheid verspreidt.

"Hoe is het gesprek afgelopen?" vraagt de juffrouw, haar breiwerk opnemend. Er moet veel gebreid worden voor de komende werelburger; haar breinaalden tikken regelmatig tegen elkaar.

De meester strijkt even over zijn

voorhoofd; hij is deze middag naar de dominé van Velsen geweest voor besprekingen omtrent de toekomst van de Heide.

"Niet veel succes," zegt hij langzaam peinzend, "de dominé is puur modern en geniet van zijn kostbaar, eeuwenoud Engelmunduskerkje plus zijn mooi groot stenen huis; daarbij het bijzonder fraaie dorp Velsen — de man heeft het best naar zijn zin en meent niet geroepen te zijn buiten zijn kerkelijke grenzen te gaan schatgraven op de barre Heide."

"Je hebt natuurlijk weer gekheid gemaakt," een glimlach trekt om de mond van zijn vrouw.

"Nee, deze keer werkelijk niet, ik heb ernstig alles besproken. Ik heb hem verteld van de toestand hier en gevraagd of hij wil helpen met het houden van kerkdiensten in de school en de Zondagsschool — alles tevergeefs. Ik moet volgens zijn raad mijn taak niet te zwaar opvatten en zien dat ik door de komende jaren heenrol, want als het kanaal gereed is — je kent het lied reeds. Voorts heeft hij betoogd, dat evangeliseren onder dit werkvolk niet veel meer is dan paarden voor de zwijnen werpen. Wat de school betreft: hij vond het dwaas door te gaan als slechts enkele kinderen trouw komen; hij raadde mij aan, na schooltijd alles te vergeten en te gaan botaniseren op de Heide."

De breipennen tikken niet meer. "Is dat een dominé?" vraagt de juffrouw; haar ogen vol verontwaardiging. "Wat heeft Jezus gedaan? Die ging juist naar de tollenaars en de mensen waarmee niemand van doen wilde hebben." Ze neemt het breiwerk weer op, haar handen gedecideerd aan de draad trekend: "Ik meende al, dat die dominé aan de lichte kant was, daarom loop ik zolang het kan liever naar Bloemendaal dan naar Velsen. Wat de Heide betreft: als die dominé niet wil, dan zonder hem en preek jij. Dan blijven we Zondags hier en houden zelf kerkdiensten."

De meester ziet haar met geamuseerde bewondering aan. "Dat is weer echt een speech van Mietje Plomp uit Amsterdam," hij roert in zijn koffie, "weet je dat jij iemand kunt bezielen, dat je me kunt opruien tot allerlei werk? Heb ik nodig?"

"Nee," valt ze heftig in, "ik beziel niemand, wie ben ik — maar wel zeg ik het als ik werk zie. Die Heide vraagt om arbeidskrachten en als die er niet zijn, beginnen wij samen. Doe nu niet alsof je het niet met mij eens bent, want ik ken je." Ze sluit de smalle lippen opeen, breilt ijverig door.

De meester ziet voor zich uit in diepe gedachten; hoe één zijn ze in hun streven. Ze heeft gelijk: hij ziet het werk, maar het verschil is, dat zijn vrouw zonder nadenken alles wil beginnen en hij meer van het berekenende is. Men zal geen toren bouwen zonder de kosten te overrekenen, dat staat in de Bijbel. Het verstand moet ook inspraak hebben.

Zondags niet meer naar Bloemendaal, maar hier kerkdiensten organiseren; zelf geen preken aanhoren, maar geven — hij zal met de heer Lindhout gaan praten over eventuele samenwerking. Een lichtpunt is, dat hij sinds een September een hulponderwijzer heeft, de heer van Apeldoorn, die niet alleen de school, maar ook de Zondagschool een ijverige aandacht schenkt. Daarbij sinds kort de heer Oosterhof en juffrouw Bregje.

Hij glimlacht even als hij aan juffrouw Bregje denkt: zij is de huishoudster van de heer Lindhout; ze kwam op een avond op bezoek, kennelijk met een plan.

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Notes of Thanks

BOUWMA: We wish to express our heartfelt thanks to our children, relatives and our many friends, for making our 25th Wedding Anniversary a day we will never forget. Thank you also for the gifts, flowers and cards. But to God be the glory for He made it all possible. Richard and Trix Bouwma, R.R. #1, Jarvis, Ont. N0A 1J0.

DE BOER: We sincerely thank our children, grandchildren, relatives and friends for making our 40th Wedding Anniversary a day we will never forget. Also thanks for the many cards, letters, flowers and gifts. Above all we thank the Lord for His blessings in all these years. Mr. & Mrs. Richard de Boer, Apt. #705, 111 Inverloch Blvd., Thornhill, Ont. L3T 3R7.

FLOKSTRA: We wish to express our thanks to our children and grandchildren. Also to all our relatives and friends for the gifts and many cards with warm wishes received on the occasion of our 40th Anniversary. Mr. & Mrs. R. Flokstra, 567 West 5th St., Hamilton, Ont. L9C 3P7.

HAGEN: We wish to express our heartfelt thanks to all our children, grandchildren, relatives and friends for making our 40th Anniversary such a blessed day to remember. Also thanks to the willing workers from Calvin Christian School for their services rendered. Above all we thank God for His blessings in the years past and pray for His blessings in the years to come. Mr. & Mrs. Conrad Hagen, Box 6435, St. "F" Hamilton, Ont. L9C 6L9.

KARSTEN: We wish to express our heartfelt thanks to all our children, relatives and friends for making our 45th Anniversary such a blessed day to remember. Above all we thank God for His blessings in the years past, and pray for His blessing in the years to come. Johan and Marie Karsten, Jarvis.

NYWENING: Dank aan de Here onze God die ons samen deze 45 jaren heeft willen leiden. Dank aan onze kinderen en kleinkinderen en vrienden en voor de gelukwensen en bloemen die wij mochten ontvangen. Zodat het voor ons een onvergetelijke dag is geworden. Mr. & Mrs. J. Nywening, R.R. #1, Wyoming, Ont.

Adoption

LOWE: Bob and Jane Lowe (nee Kersten) with thanks to the Lord wish to announce the adoption of their son GAVIN WILLIAM, born April 13, 1978. First grandson for Mr. & Mrs. W. Lowe, Willowdale and 6th grandchild for Mr. & Mrs. A.P. Kersten, St. Catharines. 2621 Birch Cres., Mississauga, Ont.

NIEUWSTRATEN: Praise God for He is good. He chose for us and then entrusted to our care a daughter and a sister for Douglas. We named her MELANIE LYNN NICOLE. Born March 15, 1978. Parents are Hank & Pat Nieuwstraten, 228 Durham St., Oshawa, Ont. L1J 5R3.

Adoption

STRUYK: Bert and Effie thank our Father in Heaven for sending to their home three loving children to bring up in His ways. They are: SANDRA ANN, born July 20, 1970, PATRICK FRANCIS, born Jan. 31, 1972 and CATHARINE MARY, born April 28, 1975. Two sisters and a brother for Lily and Michael. Address: R.R. #5 Cayuga.

Births

BANDRINGA: With thankfulness to God, we happily announce the birth of a healthy little son, whom we named KEVIN RICHARD, born on May 5, 1978, weighing 6 lbs. 2 oz. Our little boy is the 2nd grandchild for Mr. & Mrs. Tony Van Roekel of Maple Ridge, B.C. and he is the 17th grandchild for Mr. & Mrs. George Bandringa, also of Maple Ridge, B.C. Proud parents are Luke and Margie Bandringa (nee Van Roekel), 4646-54 A St., Delta, B.C. V4K 2Z8.

BULTHUIS: Peter & Ria announce with much gratitude the miracle of the birth of a son, STEVEN ISAAC JOHN. He was born May 9, 1978 weighing 8 lbs, 15 oz. A brother for a proud sister, Adele. We pray for God's guidance in the upbringing of these precious gifts. A grandchild for Mr. & Mrs. I.J. Van Geest of Grimsby and Mrs. I. Bulthuis of Hamilton. 43 Stewart St., Grimsby, Ont. L3N 3N1.

BUWALDA: Thank you God, for entrusting to us, Andrew and Johanna Buwalda, a third son called JOSHUA-DAN INGELBERT, born May 7, 1978. A brother for David and Timmy. 5th grandchild for Mr. & Mrs. I. Lievaart, 27th grandchild for Mr. & Mrs. D. Buwalda and another great grandchild for Mr. & Mrs. F. Engelage.

NIJWENING: The Lord has further enriched our lives by entrusting to us another child, MICHAEL WILLIAM, born April 26, 1978. A brother for Lisa & John-Paul. A grandson for Mr. & Mrs. J. Nywening, Wyoming, Ont. and Mr. & Mrs. W. Kiers, Hoogeteven Dr. Thankful parents; Clarence and Cobie Nywening, Box 85, Buckingham, P.Q.

SNYDER: "I will praise you; for I am fearfully and wonderfully made." Ps. 139:14. The Lord blessed our home, and filled our hearts with joy, when He gave us a new son, CHARLES JOEL, 9 lb. 3 oz. born on April 19, 1978. Thankful family: Charlie & Lilly Snyder (nee Hogeterp); Tom, Rena, Kimberley, Karen. R.R. #3, Caledonia, Ont.

VAN DYKE: We thank the Lord for the safe arrival of our son, HAROLD GREGORY PETER, born April 10, 1978. A baby brother for Wendi and Jayme. Pete & Lena Van Dyke, 119 Sussex St., Chatham, Ont. N7L 1M3.

VAN LOCHEM: Adrian and Theresa (nee Feddes) thank the Lord for another wonderful gift, a son, BENJAMIN JOHN, born on May 9, 1978. A brother for Marcel. "Lo, children are an heritage of the Lord". Psalm 127:3a. Box 2, R.R. #2, Dundas, Ont.

Getting Married?

Announce the happy occasion in C.C. — including your future address and we'll mail you a complimentary one-year subscription to C.C.

Marriages

BAKKER-HELMUS: Mr. & Mrs. W.J. Bakker of Strathroy, Ontario are happy to announce the forthcoming marriage of their daughter, ANNE to BILL, son of Mr. & Mrs. H. Helmus of Haney, B.C. The wedding will take place, D.V. Saturday, July 8, 1978 at 4:00 p.m. in the First Christian Reformed Church of Calgary, Alberta. Future address: 3731 Spruce Dr. S.W., Calgary, Alta.

BOS-VANDEN BERG: Mr. & Mrs. Henry J. Bos of Whitby are pleased to announce the forthcoming marriage of their daughter, GRACE IRENE to ERIC BRIAN, son of Mr. & Mrs. Geert Vanden Berg of Bowmanville on D.V. Saturday, June 10th, 1978 at three o'clock in the Hebron Christian Reformed Church of Whitby. Rev. F.F. Bakker officiating. Wedding text: Proverbs 3:6. Future address: 212-340 Mariand Avenue, Oshawa.

ELGERSMAN-HOGETERP: Fred and Sophie Elgersman of Caledonia, Ont. are happy to announce the forthcoming marriage of their daughter, JOANNE NELL to PETER RALPH, son of Mr. & Mrs. Ralph Hogeterp of Cayuga, Ont. The ceremony will take place, D.V. June 3, 1978 at 3:30 p.m. in the Christian Reformed Church of York, Ont., Rev. Philip Stel officiating.

LOPERS-SWEETMAN: Mrs. Doreen T. Lopers of Drayton, Ontario and Mr. & Mrs. Leonard Sweetman of Grand Rapids, Michigan are pleased to announce that their children, ROSANNE and ROBERT desire to be united in Christian marriage on D.V. Friday, May 26, at 7 p.m. in the Drayton Chr. Ref. Church, Rev. Ralph Fluit and Rev. Sweetman officiating.

ROSS-VAN TUYL: Mr. & Mrs. Joseph L. Ross announce with pleasure the marriage of their daughter, CAROL MARIE to JOHN HENRY, son of Mr. & Mrs. Arie Van Tuyl on Friday, May 26, 1978 at 4:00 p.m. in the Riverside Christian Reformed Church, Wellandport, Ont. Rev. Katerberg officiating.

SUK-DOUMA: MR. & Mrs. Wm. Suk and Mr. & Mrs. C. Douma are happy to announce the forthcoming marriage of their children, DEBORAH and JOHN. The ceremony will take place on Saturday, June 3, 1978 D.V. at 3 p.m. in the Second Christian Reformed Church of Brampton, Ont. Rev. C. Fennema and Mr. Wm. Suk officiating. We praise the Lord for having brought Deborah and John together. 125 Moore Park Cr., Georgetown, Ont.

VAN WYK-KLAZINGA: Mr. & Mrs. Andy Van Wyk of Camlachie are pleased to announce the forthcoming marriage of their daughter, JOAN to JOHN KLAZINGA, son of Mr. & Mrs. Dennis Klazinga of Camlachie on Saturday, May 27, 1978 at 3:00 p.m. in the Wyoming Christian Reformed Church.

VOGEL-BRINK: "Unless the Lord builds the house, those who build it labour in vain." Psalm 127:1. Mrs. Peter Vogel (Orono) and Mr. & Mrs. John Brink (Newcastle) wish to announce the forthcoming marriage of their children, MARY and JOHN on May 27, 1978 at 3:00 p.m. in the Maranatha Christian Reformed Church, Bowmanville, Rev. J. Quartel (Ottawa) officiating. Future address: 2840 Baycrest Drive, Apt. 106, Ottawa, K1V 7P8.

VELDSTRA-VREUGDENHIL: Mr. & Mrs. Albertus Veldstra of Fruitland, Ont. are pleased to announce the marriage uniting their daughter, MARGARET to NICK, son of Mr. & Mrs. Nickolaas Vreugdenhil of St. Catharines, Ont. This joyous occasion will take place D.V. June 2, 1978 at 6:45 p.m. in the Fruitland Christian Reformed Church. Pastor M. Contant officiating. Future address: 38 Buckingham St., Brantford, Ont. N3R 3B1.

Anniversaries

1938 1978
Vlagtwedde Sarnia
With thankfulness to God for all his blessings, we hope to celebrate the 40th Anniversary of

THEUNES BRAAKSMA
and
JANNA BRAAKSMA
(nee Hazelhoff)

That the Lord may spare them for each other and for us is the wish of their daughter and son-in-law, Ann & Albert van de Wetering Granddaughters, Tracey, Cindy, Kristie 749 Kember Ave., Sarnia, Ontario.

Lollum Chatham
1933 May 24 1978
"Tis grace hath brought us safe thus far."

REMMEREN DE JONG
and
TJALTJI DE JONG (nee Jenema)

With thankfulness to the Lord we rejoice with our parents and grandparents on the occasion of their 45th Wedding Anniversary, May 24, 1978.

Orval & Ann Okkema—Chatham
Peter & Sisca Plat—Chatham
Harry & Helen Brouwer—Kent Bridge
John & Margret Rumble—Chatham
John & Sherry De Jong—Chatham
Wm. & Margie De Jong—Norwich
George & Margret De Jong—London
Al & Jackie De Jong—Chatham and 20 grandchildren.
Home address: 221 William St. S., Chatham, Ont.

Halfweg 1948 Listowel 1978
MAARTEN DE RUITER
and
SJIEUWKE BURGSMAN

the Lord Willing, will remember, on the 18th of May their 30th Wedding Anniversary with their children and grandchildren and foster children, Henry & Sandra De Ruiter; Angela Mel & Linda Graham; Sherri Rober DeRuiter Martin & Eileen De Ruiter; Peter, Jeffrey Jenny De Ruiter Richard & Lynn De Ruiter Susan De Ruiter; David De Ruiter Ron Schmidt; Calvin Schmidt Madeline Robb Address: 290 Havelock Ave., Listowel, Ont. A Family reunion is planned for a later date.

With great joy in our hearts we thank God for the privilege we have to celebrate with our parents,

NORMAN and JANET FRIEND
their 45th Wedding Anniversary on May 27th, 1978. We celebrate with Nelly & John Jeannette & Sietze Frank & June Eveline & David Jack & Grace Rina & Ron Bill & Carol Norm & Linda Margaret & Loclesley Peter & Menny 27 grandchildren and one great grandchild. Opportunity for wishes and congratulations will be at an open house, May 27th, at the Christian Reformed Church, 333 Davis Drive, Newmarket, Ont. from 7 p.m. to 9 p.m.

With thanks to God, we hope to celebrate, with our parents,

TEUN and JO HUNSE

their 25th Wedding Anniversary on May 30th, 1978. Cora Bert & Jane Pat Tom Open house to be held on Saturday, May 27th from 3 to 5 p.m. at Trinity Christian Reformed Church, 99 Scott St., St. Catharines. Best wishes only please.

Anniversaries

Bergum Winnipeg
1933 1978
On June 1st, 1978 the Lord willing, we hope to celebrate with our parents and grandparents,

SAPE HALBESMA
and
PIERTJE HALBESMA (Gros)

the occasion of their 45th Wedding Anniversary. The Lord is my Shepherd... Psalm 23.

Their thankful children: Harry & Shirley Halbesma—Winnipeg, Manitoba John & Halley Vannus—Winnipeg, Man.

Arie & Alice Zevenbergen—Hepworth, Ont. Andy & Linda Halbesma—Dugald, Manitoba

Renze & Ann Halbesma—Winnipeg, Manitoba and 19 grandchildren and 2 great grandchildren.

Open house will be held in their honour on June 1st from 2-4 p.m. and 7-9 p.m. at the home of Mr. & Mrs. H. Halbesma, 536 Oakland Ave., Winnipeg, Manitoba. Home address: 962 Nesbitt Bay, Winnipeg, Man. R3T 1W7.

1953 1978
Rotterdam London
With thanks to God we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents,

JOHANNES HART

and

LUMMIGJE HART (nee Dragt)

on May 27, 1978. It is our hope and prayer that the Lord will give them many more years together. Congratulations Mom and Dad! Their thankful children, George and Amy Larry and Doreen; Janice John Home address: 07-170 Cherryhill Circle, London, Ont. N6H 2M1.

1928 1978
Anjum Dokkum
With joy and thankfulness to the Lord, we hope to celebrate with our parents, grandparents, and great-grandparents,

AREND HAVERKAMP

and

ANNA HAVERKAMP

(nee Boersma)

the occasion of their 50th Wedding Anniversary, May 22, 1978. It is our prayer that God will guide them in the years to come and keep them in His care.

Their thankful children, Klaas & Jo Feenstra—Dokkum, Fr. Piet & Willy Haverkamp—Nanticoke, Ont.

Henk & Winy Schotanus—Drachten, Fr.

John & Bonnie Haverkamp—Nanticoke, Ont.

Roelof & Fryda Hazenberg—Drachten, Fr.

16 grandchildren and 2 great-grandchildren.

Home address: Woudweg 89, Dokkum, Fr.

Smiide Thunder Bay
1923 1978

Psalm 121

Thankful to our heavenly Father we remembered with our parents and grandparents,

HENDRIK JANSSENS

and

GESINA JANSSENS (nee Gorter)

their 55th Wedding Anniversary on May 18, 1978.

Alij & Klaas Mol—Thunder Bay Jim Janssens—Thunder Bay

Hilke & Rie Janssens—Thunder Bay

Cor & Tine Janssens—Thunder Bay

Cecil & Anneke Janssens—Thunder Bay

Joan & Louis Hellinga—Thunder Bay

Leo & Trudy Janssens—Saskatoon

Hank & Jan Janssens—Thunder Bay

and 29 grandchildren. R.R. #3 Thunder Bay, Ont.

Classified Advertising

Anniversaries

Loppersum 1938 Chilliwack 1978
With thankful hearts to God, we hope to celebrate on June 2nd, 1978 the 40th Wedding Anniversary of our dear parents and grandparents:

MARTEN and MARTJE MAARHUIS (nee Olthof)

We hope and pray that the Lord will continue to bless them, and keep them in His care. Their thankful children, Herman & Henny Veldman; Margaret, Adrian, Angela—Lethbridge, Alta.

Wiebo & Erna Maarhuis; Martin, Jeannette, Alex, Calvin, Jason, Michelle—Chilliwack, B.C.

Ralph & Gertie Maarhuis; Marten, Trudy, Margaret, Jamie, Gregory, Deanna, Angela—Abbotsford, B.C.

John & Til Maarhuis; Mark, Chrissy, Timmy, Debbie, Jared—Chilliwack, B.C.

Andy & Jane Maarhuis; Stephen—Chilliwack, B.C.

Home address: 10330 Wedgewood Drive, Chilliwack, B.C. V2P 6B9.

On May 23, 1978 the Lord willing we hope to celebrate with our parents,

BEEN and AUDREY REITSMA (nee den Bok)

the occasion of their 25th Wedding Anniversary. It is our prayer, that God will continue to bless them in the years to come. Their thankful children, Douglas & Marlene Debbie R.R. #1 Collingwood, Ontario.

1953 1978
We are happy and thankful that on May 27, we may celebrate the Lord willing the 25th Wedding Anniversary of our parents,

WIM and NEL VANDER MEY (nee Vander Perk)

Happy anniversary Mom and Dad. Bert & Margaret 1172 Weston Rd., Toronto, Ont. M6M 4P4.

With thankfulness to our heavenly Father we were able to celebrate the 40th Wedding Anniversary of our parents and grandparents,

JOHANNES and ANTJE VERBURG (nee de Joode)

on May 4, 1978. Many friends and relatives gathered at the Auburn Hall to make it a very memorable occasion. We wish them many more years together and the Lord's blessing. Their children: Peta & John Branderhorst; Annette, John, Joanne—Hensall; Janie & Martin Wilts; Robert, Anita, Ronnie—Auburn; Koos & Rita Verburg; John, Maria, Mark, Brenda—Auburn; Tony & Roely Verburg; Raymond, Keith, Michael, Angela—Auburn; Wilma & John Hessels; Tim, Patricia, Susan—Goderich; John Verburg—At home. Home address: R.R. #1, Auburn, Ont. N0M 1E0.

Stadskanaal 1933 Taber 1978
With joy and thankfulness to the Lord we congratulate our parents,

BEREND VOS and ANNA ROMKINA VOS (nee Nieboer)

on their 45th Wedding Anniversary May 22, 1978. We are thankful for God's faithfulness in the years past and pray for His continued love and guidance in the years to come. John & Berna Vos; Sharon, Joanne, Barry, Bobbi, David—Lethbridge Alberta; Gerry & Irene Dooze; Wendy, Franklin, Carolyn—Calgary, Alberta

Anniversaries

1938 May 27 1978
With joy and thankfulness to our Lord and heavenly Father, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

DIRK VIS and TJITSKE VIS (nee Elgersma)

on May 27, 1978 the Lord willing. We pray that God may be with them for many years to come. With love from their thankful children and grandchildren, Kathy & Jake Boer; Jack, Rick, David, Theresa, Antoinette—Thunder Bay; Allan & Joan Vis; Jack, Lorne—Thunder Bay; Teeny & John Templeman; Robert, Richard, Patricia, Angela—Thunder Bay; Amy Vis; Lisa—Thunder Bay; Audrey & Okko Jonker; Ronald, Cindy, Sheri—Thunder Bay; Jim & Linda Vis—Thunder Bay; Alice Vis; Frances, Darren—Welland, Ont.; Andy & Alice Vis—Thunder Bay; Anne & Wayne Caruso; Donald, Raymond, Ryan—Thunder Bay; Theresa Vis—at home; Audrey & Joe Kompon; Melanie—Thunder Bay; Steve, Rick, Janet—at home. Home address: 939 Broadway Ave., Thunder Bay, Ont.

Paesens 1928 Waterville 1978
We hopen D.V. op 24 Mei het 50 jarige huwelijks feest van onze ouders,

WILLIAM en DOREEN VISSER (nee Elzinga)

te gedenken. Dankbaar zien we terug hoe God deze 50 jaar, vader and moeder voor ons en elkaar heeft gespaard, en een rijk gezegend huwelijks leven heeft geschonken. We wensen hun Gods onmisbare zegen toe in de komende jaren. Psalm 27 ongerijmd. Hun dankbare kinderen: Menno & Catharine Visser; Winston John; Gerrit & Fim Visser; Rita, William, Robert, Edward, Christina, Randolph; Nico & Janny Visser; Andrew, Mitchell; Jacob & Gonda Visser; Stephen; Leo & Alice Visser; Arlene, Wesley, Dolinda, James; Gerrit & Ann Kamphuis; William, Doreen; Dirk & Barbara Visser; Jennifer, Derek, Debra, Peter; Frank & Gerry Van Meekeren; Stephen, Elaine, Michael, Sharon, Carolyn; Tina Visser; Jake & Helen Hartenhof; Michelle Lynn; Frances Visser. Home address: R.R. #2, Waterville, Kings Co. Nova Scotia.

Barneveld 1928 Iron Springs 1978
With thankfulness to God we celebrated with our parents,

ALBERTUS VONKEMAN and MAARTJE VONKEMAN (nee Duifhuis)

the occasion of their 50th Wedding Anniversary on May 11. We pray that our Heavenly Father will continue to bless them and keep them in His care. Wim & Trudy Vonkeman—Benthuizen, Holland; Henk & Elly Vonkeman—Red Deer, Alta.; Evelyn & Louis Toisma—Lethbridge, Alta.; Alice & Pete Schuld—Iron Springs, Alta.; Andy & Gerda Vonkeman—Iron Springs, Alta.; Ina & Cor Brouwer—Picture Butte, Alta.; John Vonkeman—Iron Springs, Alta.; Mary & Fred Venhuis—Brooks, and 27 grandchildren. Alta. Box 4, Iron Springs, Alta.

Anniversaries

Bejaardencentre, Ferwerd (Fr.)
On May 16th, God willing we hope to celebrate with our parents,

JACOB TRIEMSTRA and TEMKJE TRIEMSTRA-Kingma

their 70th Wedding Anniversary. We pray that the Lord may keep them in His loving care. Their children, Anna Triemstra (nee de Vries)—Amersfoort; Douwe and Hinke de Vries—Giekerk; Peter & Ann Bonnema—Edmonton; Jell & Korry Braaksma—Edmonton; grandchildren and great grandchildren.

It pleased the Lord to take unto Himself,

JANNA JANTINA KEEN

our dear grandmother. Romans 11: 36. For of Him and through Him, and to Him, are all things; to God be the Glory, forever. Amen. Rien & Katherine Westendorp; Martinus, Clarence & Diana (eng.), Albert Otten; Mike & Rhonda Vander Wal; John, Jane Vander Wal; Ed & Michelle (eng.), Gary, Ron, Andy Rauwerda; Geraldine, Joanne, Barry Keen; Clarence, John, Sandra, Marlene Keen; Harvey, Janet, Allan Hiddema; John, Linda Vink; Tommy, Kevin, Tim Warnaar; Clarence, Mary, Jane Snip and dear great-grandmother of Jamie Westendorp and Michael Vander Wal

Obituaries

It pleased the Lord to take unto Himself,

JANNA JANTINA KEEN

our dear grandmother. Romans 11: 36. For of Him and through Him, and to Him, are all things; to God be the Glory, forever. Amen. Rien & Katherine Westendorp; Martinus, Clarence & Diana (eng.), Albert Otten; Mike & Rhonda Vander Wal; John, Jane Vander Wal; Ed & Michelle (eng.), Gary, Ron, Andy Rauwerda; Geraldine, Joanne, Barry Keen; Clarence, John, Sandra, Marlene Keen; Harvey, Janet, Allan Hiddema; John, Linda Vink; Tommy, Kevin, Tim Warnaar; Clarence, Mary, Jane Snip and dear great-grandmother of Jamie Westendorp and Michael Vander Wal

Psalm 23 - vers 1 en 6b
De Heer is mijn Herder, mij zal niets ontbreken. Ik zal in het huis des Heren verblijven tot in lengte van dagen. Na een geduldig gedragen lijden, heeft de Here tot zich genomen, mijn innig geliefde vrouw

JANNA JANTINA KEEN (Ganzekoele)

op de gezegende leeftijd van 70 jaar. Na een gelukkig huwelijk van bijna 50 jaar. Geliefde vrouw van Klaas Keen. 5 mei, 1978. Dunnville.

John 20 - vers. 29
Zalig zij, die niet gezien hebben en toch geloven. Heden nam de Heere tot zich na geduldig lijden, en in vol vertrouwen in haar zaligmaker onze lieve vrouw en moeder,

JANNA JANTINA KEEN (Ganzekoele)

Op de leeftijd van 70 jaar. Klaas Keen—Dunnville; Roelie & Frits Otten—Georgetown; Appy & Klaas Vander Wal—Aurora; Henny & Wim Rauwerda—Acton; Henk & Alice Keen—King City; John & Agnes Keen—Dunnville; Jane & Hille Hiddema—Moorefield; Dinie & John Vink—Norwood; Bertha & Tom Warnaar—Georgetown; Cathy & John Snip—Dunnville; De begrafenis heeft plaats gehad 8 mei, op de Riverside Cemetery, Dunnville.

On May 3, 1978 the Lord in His great wisdom, at His appointed time, has taken from us, through an accident, our much loved son, brother and sweetheart, for duties above at age 20.

FRED WILLIAM GEURKINK
God is our refuge and strength, a very present help in trouble. Psalm 46:1
Arie & Janny Geurkink. Twin brother Jack; Nancy; Raymond; Michael; Shawn; Diana Strader. R.R. 2 Iroquois, Ontario.

Obituaries

On May 3, 1978, the Lord, suddenly took away from our midst into His heavenly Glory, our dearly beloved grandson, nephew, and cousin,

FRED WILLIAM GEURKINK

at a young age of 20. Sadly missed by his Grandparents: Mr. & Mrs. John Geurkink Sr.—Brinston, Ont. Uncles & Aunts: Grada & James Kolff; Henk & Jessie Geurkink; Johanna & Gerrit Westervelt; John Geurkink Jr. and cousins. We, who survive, along with his parents, fiancée, brothers and sisters are comforted by the knowledge that Fred was a true member of the Christian Church on earth, and now has joined the Church Triumphant and Yes, Someday we hope to join him at the river, The beautiful, the beautiful River, And gather with the Saints at the River, That flows from the Throne of God. Rev. 22.

He will wipe away every tear from their eyes and death shall be no more... Rev. 21:4a
Counsellors of the Williamsburg Cadet Club extend their sincere Christian sympathy to their fellow counselor, Mr. Arie Geurkink, with the loss of his dear son,

FRED

We thank God for giving His grace and comfort to Arie and his family in these difficult days.

"God will bring him to life with Jesus" (1 Thess. 4:14b)
Our confession in Christ has been strengthened as we sorrow the sudden entry into the complete new life of our father,

THYS WILLEM REITSMA
on May 2, 1978 in his 60th year, beloved husband of Japke Reitsma (R.R. #2 Orono, Ont. L0B 1M0). Beloved father to, William & Karen Reitsma—Bramalea, Ont.; Joast (Joe) & Alice Reitsma—Kewick, Ont.; Richard & Margie Reitsma—Amsterdam, The Netherlands; Piet & Wilma Reitsma-Lammers—Milton, Ont.; Margaret & Ron Rupke—Thunder Bay, Ont.; Jerry Reitsma—Toronto, Ont.; Jantsje & Jasper Hoogendam—Reitsma—Stratford, Ont.; Helen Reitsma—Orono, Ont.; Mary Reitsma—Orono, Ont. Beloved Pake to little, Dianne & Michael; Katrina & Sarah; Aleatha, Heather & Amy; Roxanne & Sharon. The funeral service was two days after Ascension day. Thus we shall always be with.....the Lord.

After a brief illness, on March 13, 1978 the Lord called home our dear husband, father and grandfather,

JOHN DRAGSTRA
at the age of fifty-seven. Psalm 116. Husband of: Marry Taal. Father of: John & Liz—Bowmanville; Bill; Rita & Andrew Taffeiren (engaged); Wayne—Chatham. Grandfather of: Jason and Luke. 50 Aldin Street, Chatham, Ontario

It pleased our Lord to take
MR. JOHN STROOMENBERGH
home, into Eternal Glory. The members of the Second C.R.C. Young People Society of Sarnia, Ont. extend their sincere sympathies to its fellow-member Joyce Stroomenbergh and her family in this time of grief. Psalm 34 reflects so well the message which Mr. Stroomenbergh carried with him by walking in the steps of the Lord. May this message be of comfort to you now. Sarnia 2nd Young People

Personal

Kennismaking gezocht. Weduwe, wonende in B.C. zoekt kennismaking met nette heer tussen 68-74. Chr. Ref. Ik houd van huiselijke gezelligheid en uitgaan, ben goed gezond. Zou samen nog graag van het leven willen genieten. Brieven met foto. Geheimhouding verzekerd. Schrijf naar Box #4291, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young Christian nurse, widow, age 30 would like to become acquainted with a young man similar age. Has a daughter age five. Please write to Box #4292, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Widow, in her mid 50's would like to correspond and to meet a sincere Christian and intelligent person between 50 and 60. Letters to box number 4293, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young man, age 23, occupation farmer, would like to meet a girl 20-23. Please write to Box #4296, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Pulpit Supply

Available for Call:
The Consistory of the Emo Christian Reformed Church heartely recommends its associate Pastor Rev. Harold De Jong for call. Rev. De Jong has served the church in Nigeria as pastor for 5 years and will graduate in May with a Masters degree in Pastoral Counselling which he has taken in the 2 years leave of absence granted him by the Emo Consistory. Rev. De Jong may be contacted at Box 12, CentreVille, Kings Co., Nova Scotia, B0P 1J0 or phone 902-678-9224.

STRATHROY: The Westmount CRC needs pulpit supplies on August 6, 13, 20, and 27. Ministers who will be in this area and willing to preach please contact Mr. A. Speerstra, 359 Dominion St., Strathroy, Ont. H7G 3G9.

Misc

Male companion wanted to go with to British Columbia, May 23, 1978. I have car. Write or phone OTTO LISE, Box 245, Drayton, Ont. N0G 1P0 or phone 638-2614.

Employ Wanted

Dutch economist, late thirties, landed immigrant status assured, wide experience in macro-economic research, policy making at both national and international government level and investment. Fluent in English, French and German, seeks challenging position in Canada. Send letters to: Drs. M.W. Keyzer, 29 Hendrick van Avercampweg, 1191 EW Ouderkerk ad. Amstel, Netherlands.

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Classified Advertising

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en voorbij de Muskoka Airport.
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Church in Orillia.

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(new owners)

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Wanted for immediate employ-
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Reliable, full-time, single person
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Please write or phone: Jake Feen-
stra, R.R. #3, Petrolia, Ont. N0N
1R0. Phone 519-845-3507.

Grower or greenhouse help wanted,
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advise please contact or phone
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L2R 4L3.

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204-667-5851 or Mr. H. Faber at
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Remember:

Classified advertising deadline is **Monday noon**,
preceding date of issue.

Whole Life and Endowment Insurance

Last week we briefly described term insurance as the true
protection insurance. A very common example of term
insurance is the group life insurance offered by many
employers as a fringe benefit. (The government encourages
it by allowing the premiums paid for the first \$25,000 of
insurance to be a tax-free benefit). The big thing to be aware
of is that generally speaking, term insurance ends either
when a need is met (for example, in mortgage insurance
there is no more insurance once the mortgage is paid off),
when you reach the age of 65, or when you leave your
employment (e.g. group life insurance).

The insurance industry tells the public that it should be
insured at all times through to death, and it created the
whole life policy to do that. Whole life requires premiums
every step of the way, whether you are 40 or 65 or even 85
years old.

Since everyone will eventually collect, the premiums paid
in by the individual, plus the insurance company's
investment income, will eventually have to be enough to pay
your policy, and also the policy of everyone who didn't pay in
for very long due to early death. In this system, much of the
money paid in does not really go for protection, but for the
establishment of a sum of money at death. During your
lifetime, the policy will be worth some "cash value".

Cash value is the amount of cash your policy is worth if you
cancel your contract with the insurance company. It is
important to remember that cash value goes up slowly, and
secondly, that as your cash value goes up, the company is
taking less and less risk on your life.

What may seem to be a reasonable premium on \$5,000 of
insurance, may in fact be high if you consider that perhaps
\$2,000 is cash value and the risk to the insurance company is
only \$3,000.

One of the serious problems with whole life policies is that
they cannot effectively deal with inflation. How many middle
aged or old people do you know who only have life insurance
policies for \$1,000 or \$2,000? If we consider that the average
wage in 1951 was about \$2,127 a year in Canada, a \$2,000
policy was equal to a year's salary when the insurance was
bought. Today that money is equal to about 2 month's salary.
It has lost more than 80% of its value.

What will happen to a \$15,000 whole life policy bought
today by a 25-year-old who earns about \$12,000 a year? With
an inflation rate of about 8% he/she will be earning \$100,000
per year before the age of 55! The purchase of a \$15,000
whole life policy will not go up with inflation. If we hold to the
8% inflation rate assumption, by the time that he/she retires
at age 63 or 65, that \$15,000 is about equal to one month's
salary! Certainly any argument that whole life policies
provide for retirement have to be examined very carefully in
the light of expected inflation and monetary trends.

Endowment policies could be called savings accounts
insured for the full amount of your savings goal. Suppose you
wished to obtain \$50,000 cash at age 65. You might
consider an endowment policy. Your premiums (fees) will be
very high, but at age 65 you will receive \$50,000 and pay no
further premiums. If at any time before 65 you have died,
your beneficiary or your estate will still get the \$50,000. The
cost is very high and the policy has the same inflation
problems as the whole life policy.



Next week:

Term and Whole Life, a comparison.

Pilot dies in crash

GRANDE PRAIRIE, ALTA.
—Capt. Gordon De Jong, 32 of
Moose Jaw, Sask. was killed
when his jet crashed into a
freshly-ploughed field here
during a recent air show in
this Peace River area town in
northwestern Alberta.

Capt. De Jong, a lead solo
flyer with the Canadian For-
ces' Snowbirds aerobatics
team, was taking part in a
show before a crowd of 10,000
people. Dave Roberts and his
wife, Ethel of Grande Prairie
were parked on a country road
watching the air show when
Capt. De Jong's aircraft came
hurtling towards them.

Witnesses said the accident
occurred after Capt. De Jong
and another pilot passed each
other upside down from op-
posite directions at about 300
miles an hour.

"They had already done
three or four passes during the
show", said reporter Peter
Von Stackelberg who saw the
accident. He was watching the
other aircraft when "I heard
the people behind me sort of
gasp and turned around and
saw the other aircraft shed-
ding pieces — a wing, pieces
of the tail."

A Canadian Forces spokes-
man said there was definitely
no mid-air collision prior to
the crash. An investigation
team from Air Command in
Winnipeg was sent to the site.

Capt. De Jong, who lived
with his wife and three chil-
dren near Moose Jaw, was
born in the Netherlands but
grew up in Edmonton where
his parents still live. He joined
the Canadian Forces when he
was 18.

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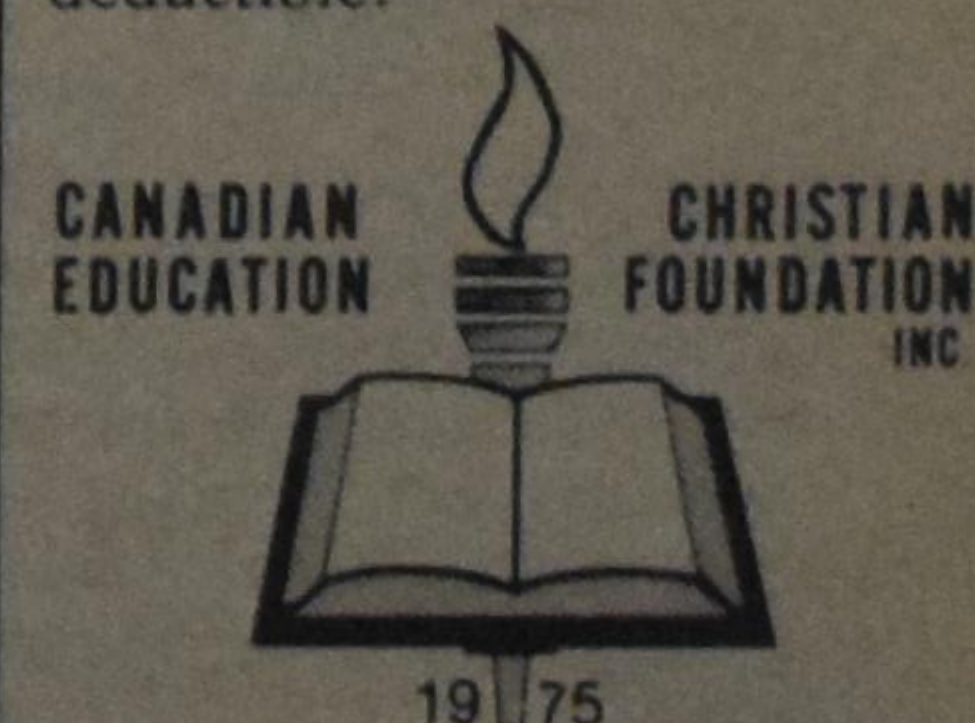
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EVENTS

Convention expected to draw 700 people

The young people of the Christian Reformed Church took part in their fourth annual mini-convention at the University of Guelph. On the holiday weekend of May 19-22, 700 conventioners were to come from all over Ontario. This year it was hosted by the Niagara League. The theme for the weekend was "Fill Me Up" and weekend speakers were Rev. Martin Contant, Rev. John Hellinga, and Rev. Jerry Vreeman.

The activities included daily mass meetings, workshops, sectionals, sports, coffee houses, combined with sharing and good times. On Sunday afternoon, there was a "reach out" program when the conventioners had an opportunity to witness in the community. Then on Sunday evening, our mass meeting was open for everyone to attend. Rev. John Hellinga of Guelph spoke on the topic, "My Cup Runneth Over." There was a musical group as well as the convention choir.

ANNUAL REPORT OF THE "PENNY BOXES" 1977 HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

We would like to thank everyone very much for saving their pennies and all the ladies for collecting them. As you can see in this report, it is amazing what you can do with (only) pennies!

Balance on Hand	\$223.53	\$154.13
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Ancaster	27.50	48.50
Brantford	355.73	348.65
Burlington	189.00	201.20
Dunnville	195.14	198.77
Dundas	227.08	390.61
Fruitland	236.04	229.60
Guelph	63.75	52.45
Hamilton 1st	68.00	53.50
Hamilton Immanuel	118.00	140.00
Hamilton Mountain	240.00	232.00
Jarvis	191.50	156.00
Smithville	256.00	305.00
Wellandport	237.00	242.00
Interest	3.13	2.37
	\$2752.40	\$2827.78
Less:	2598.27	2600.00
Balance	\$154.13 (Dec.31/77)	\$227.78

In spring \$2500.00 was sent to H.D.C.H. and \$98.27 was spent on new boxes. In the fall \$2600.00 was sent to H.D.C.H. In total \$5100.00 was sent to H.D.C.H. This money will be for the budget (50%) and for the library (50%). Thanks again. It is heartwarming that all of you care and are willing to work with us in this part of God's Kingdom, to educate our covenant youth. Mrs. J. Droppert Secretary for the Committee St.Catharines, Ontario

New laws for charities

(including every church and school)

Do you know about new spending restrictions? permission requirements for a building fund? giving to other charities? Form T2052 and Form T3010? Do you know about new funding for your organization through wills? trusts? annuities? etc.?

EDUCATIONAL SEMINAR

Especially recommended for treasurers, secretaries and others involved in charitable organizations.

London, Ont. June 3 9:30-4:00
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Holland Marsh

1938-1978
The congregation of the HOLLAND MARSH CHRISTIAN REFORMED CHURCH will celebrate its 40th anniversary. A warm welcome is herewith extended to former members, and all those interested to join us in these celebrations.

There will be a special social evening on
May 27, 1978 at 7:30 p.m.

Special Anniversary services will be held on
May 28, 1978 at 10 a.m. and 7 p.m.
Both these events to take place in our church.

For further information please contact: Mr. Frank Flach,
R.R. #2 Newmarket, Ont. L3Y 4Y9. Tel. 416-775-2906

Calendar of Events

- May 19-22 Fill Me Up Convention at the University of Guelph, Ont.
May 20 Women's Action for the AACS annual meeting in Brampton (Second) CRC at 10 a.m. During the afternoon Rev. A. Geisterfer will speak on The Contemporary Woman.
May 26 Annual meeting of Christian Counselling Services at Northern District Library, 40 Orchard View Blvd., Toronto, 7 p.m., Dr. Donald Evans, professor of philosophy, University of Toronto, guest speaker. Pre-registration at \$5.
May 27 40th Anniversary — Holland Marsh Chr. Ref. Church. Social evening at 7:30 p.m.
May 28 40th Anniversary — Holland Marsh Chr. Ref. Church Anniversary Services at 10 a.m. and 7 p.m.
May 31 25th anniversary of Daughters of Priscilla ladies society, Hamilton (First) CRC social evening, 7:30 p.m. Former members invited.
June 3 25th anniversary of the Bethel Christian Reformed Church. 5 p.m. dinner and the social evening at 7:30 p.m.
June 9 25th anniversary dinner of the Society for Christian Instruction in Drayton at the Moorefield Community Center at 7 p.m.
June 10 25th anniversary and social evening of the Burlington Christian Reformed Church.
June 11 25th anniversary service of the Burlington Chr. Ref. Church.
June 14 Hollandse Dag, Moorefield Park at 10 a.m. Speaker: Dr. J.F. Hoekstra.
June 17 Gruninger Picnic in Grand River Conservation area, Rockwood, Ont. at 10 a.m.
Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.
October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 26	May 24	May 22 (noon)	May 19 (noon)
June 2	May 31	May 29 (noon)	May 26 (noon)
June 9	June 7	June 5 (noon)	June 2 (noon)

Heart Matters

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desires was willing.
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Of misery
And ruined lives,
With hurts and fears
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That midst the death
And hopelessness
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'Fill Me Up' Convention

University of Guelph May 19-22, 1978

"Fill Me Up" Young Calvinist Convention invites and welcomes everyone to come and join in a worship service of song and praise on Sunday, May 21, at 7:30 p.m., at the Alumni Stadium, University of Guelph. Rev. Hellinga of Guelph will speak on the topic "My Cup Runneth Over". George King and the Fellowship from Philadelphia and the convention choir will sing. There will be as well a musical presentation by Rev. Jerry Vreeman from the Back to God Hour and Christian Reformed Church Television, Palos Heights Illinois. In case of rain the service will be held in the Guelph University Gymnasium. Hope to see you all there.

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focus

Churches send briefs to banks

TORONTO (CCP) — Fifty prominent journalists, educators, labor leaders and human rights advocates have signed a statement encouraging the churches' stand against Canadian bank loans to the South African government.

The names were released last month as the churches prepared their presentations to shareholder meetings of five major banks during December and January. They are the Toronto-Dominion Bank, the Canadian Imperial Bank of Commerce, the Bank of Nova Scotia, the Royal Bank of Canada and the Bank of Montreal.

"There is growing support among Canadian opinion-makers for the churches' stand," said Renate Pratt, co-ordinator of the Taskforce on the Churches and Corporate Responsibility. "In fact, a surprising number of well-known Canadians, many not noted in the past for their agreement with the church, are backing its stand on this important matter."

Pairing congregations a step toward union

TORONTO (CCP) — A pairing of some congregations is the next step towards a union of the Christian Church (Disciples of Christ) in Canada and the United Church of Canada.

The two denominations plan to pair some congregations by September, with the Disciples congregations asking a United Church partner.

In a recent report to the Executive of United Church General Council, the proposed pairing was called vital in the light of the geographic spread of the Disciples congregations. The Church now has 2,800 members in 33 congregations, clustered in three areas: the Maritimes, Ontario and western Canada.

Prepared by a joint committee, the report outlines goals and procedures that would eventually bring organic union.

Welcome to Swiss

BEDFORD, QUE. (CCP) — The English-speaking United Church congregation here has a new sister congregation linked with it made up of French-speaking Swiss farmers.

Over the last three years some 60 families of Swiss farmers have moved into the Eastern Townships, where they are doing well in the dairy business. Many of the newcomers were preceded by a letter from their minister in Switzerland to the French Pastoral Zone in Montreal Presbytery.

In December, the Swiss Ambassador to Canada joined Montreal Presbytery officer in presiding at the formation of the congregation at Bedford United. The new French-speaking congregation already has a well-organized Sunday School and a membership class.



Editor: Pete Layer

LET'S PLAY CHESS

OVER EXTENTION

The following game is an excellent example illustrating the dangers of over-extending the position. Black obtains a good attack yet pushes it a little too far and gets beaten back.

White	Black	White	Black
J. VanderGeest	K. Amsinga		
Opening: Two Knights Game			
1. P-K4	PK4	11. P-KR3	QxP
2. N-KB3	N-QB3	12. O-O	R-K1
3. B-B4	N-B3	13. NxP	Q-B4
4. N-N5	P-Q4	14. B-B4	B-N2
5. PxP	P-N4	15. KR-K1	N-K5
6. PxN	PxB	16. N-B3	P-B4
7. N-Q3	B-QN5	17. B-K3	Q-Q4
8. Q-K2	BxN	18. QR-Q1	Q-B2
9. QPxB	Q-Q4	19. Q-B1	P-B5
10. N-B3	O-O	20. B-B1	See Diagram



White is completely bottled up. How is Black to proceed? He has three forward pieces to protect. His pawn structure is weak but he does have control over most of the board.

White	Black	White	Black
20. --	P-N4	25. R-Q7	K-R1
21. RxN	BxR	26. Q-KB7	Q-N3
22. NxP	Q-K2	27. QxP (B5)	R-K5
23. QxP ch.	K-N2	28. Q-B3	Q-B3
24. NxB	QxN	29. R-K7	Resigns

White gave up the Exchange at move 21 and so could exploit Black's weaknesses. After 29 ... R-K1 and the trade of Rooks and Queens, White will have a Bishop and four extra pawns to Black's Rook. Perhaps not a totally hopeless situation, but Black does not want to fight it out any longer over the mail.

RESULTS: Group G 1978

B. Dikland 1 (1)

W.L. Boer 0 (0)

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For information contact:

Ellie Deneef; registrar
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